

THE 2
CHARITY SCHOOL
PELLING BOOK.

PART II.

CONTAINING
WORDS DIVIDED INTO SYLLABLES,
LESSONS WITH SCRIPTURE NAMES, &c.

By SARAH TRIMMER.

FOURTH EDITION.

LONDON:

PRINTED FOR E. AND C. RIVINGTON, NO. 63, ST.
PAUL'S CHURCH-YARD.

1798.

THE

GRATUITOUS SCHOOL

READING BOOK

FOR THE

CONTAINING

WORDS DIVIDED INTO SYLLABLES

AND WITH THREE NAMES



IN THREE VOLUMES

FOURTH EDITION

LONDON:

PRINTED FOR T. AND C. LIVINGSTON, NO. 63, ST.

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1838.

INTRODUCTION.

To spell is to make use of proper letters to form words; to divide words into syllables; and to give the letters in each syllable their proper sound all together.

A syllable signifies one or more letters expressing a distinct sound. As many distinct sounds as there are in any word, so many syllables it contains. In the word *band* there is only *one* distinct sound; it can be sounded at once; it is a word of one syllable. In the word *abase* there are *two* distinct sounds, *a-base*; and it consists of two syllables. In the word *abased* are three distinct sounds, *a-ba-sed*: in the word *ability* there are *four* distinct sounds, *a-bi-li-ty*; in the word *abominable* there are *five* distinct sounds, *a-bo-mi-na-ble*; in the word *Mesopotamia* there are *six* distinct sounds, *Me-so-po-ta-mi-a*; in each word there are so many syllables.

Words consisting of one syllable only are called *Monosyllables*.

Words of two Syllables.

A-bate	af-ford	a-maze
ab-hor	af-fright	am-ber
a-bide	a-foot	am-bush
ab-ject	a-fore	a-mend
a-ble	a-fraid	a-miss
a-board	a-fresh	a-mong
a-bode	af-ter	an-chor
a-bove	a-gainst	an-gel
a-bound	a-ge	an-ger
a-broad	a-gree	an-swer
ab-fence	a-ground	a-ny
ab-sent	a-gue	a-pace
ab-stain	a-harm	a-part
ab-surd	a-like	ap-pear
a-buse	ad-der	ap-ple
ac-cept	ad-jure	ap-ply
ac-cels	a-dorn	ap-proach
ac-cord	a-live	ap-prove
ac-count	al-low	a-pron
ac-cuse	al-lure	ar-my
ac-quaint	al-mond	a-rise
ac-quit	al-most	af-cend
ad-ding	a-lost	af-cribe
ad-vance	a-lone	af-fes
ad-vise	a-long	a-side
a-far	a-loof	afk-ed
af-fair	a-loud	a-sleep
af-flict	al-ter	af-sault
af-fect	al-though	af-lay
af-firm	al-ways	af-fert

af-fuage	beg-ged	black-ness
at-tempt	beg-gar	blame-less
at-tend	be-guile	blan-ket
a-venge	be-half	blas-pheme
aug-ment	be-have	ble-mish
a-wake.	be-head	blef-fed
	be held	blind-ness
Bab-ler	be-hind	bo-dy
back-bite	be-hold	boil-ed
back slide	be-ing	bold-ly
back-ward	be-lieve	bond-age
bad-ness	be-lief	bon-net
bad-ger	bel-low	bor-der
ba-ker	be-long	bor-row
bald-ness	be-neath	bo-som
ba-nish	be-seech	bot-tle
ban-ner	be-set	bot tom
ban-quet	be-side	boun-ty
bap-tism	be-sought	bow-els
bap-tist	be-stow	bram-ble
bap-tize	be-take	braw-ler
bar-ber	be-think	bra-zen
bare-foot	be-times	bre-thren
bar-ley	be-tray	bri-ar
bar-rel	bet-ter	bri-dle
bas-ket	be-ware	brief-ly
bat-tle	be-yond	bright-ness
ba-con	bid-den	brim-stone
be-came	bil-lows	bring-eth
be-fal	bind-eth	brit-tle
be fore	bi-shop	broil-ed
beau-ty	bit-ter	bro-ken
be-gan	black-er	bro-ther

brought-est	cel-lar	clean-ness
brui-fed	cen-ser	climb-ed
buck-et	cen-sure	cloath-ed
buck-ler	cer-tain	clo-set
build-ed	cha-fed	clou-dy
bul-lock	chal-lenge	clo-ven
bul-rush	cham-ber	clout-ed
bun-dle	chan-ged	cluf-ter
bur-den	chan-nel	coc-kle
burn-ed	cha-pel	cof-fer
burst-ing	char-ged	cof-fin
bu-sy	char-mer	col-lar
bu-shel	chas-ten	col-lege
but-ter.	chas-tize	co-lour
	cheer-ful	come-ly
Ca-bin	che-rish	com-eth
cal-led	ches-nut	com fort
ca-mel	chick-ens	com-mand
can-dle	chief-ly	com-mend
cap-tive	chil-dren	com-mit
car-case	chim-ney	com-mon
care-less	choic-est	com-mune
car-nel	cho-ler	com-pact
car-ry	cho-sen	com-pafs
car-ved	chryf-tal	com-pel
case-ment	church-es	com-plain
cast-ing	churl-ish	com-pleat
cas-tle	chu-seft	com-pound
catch-eth	cir-cled	con-ceal
cat-tle	cir-cuit	con-ceit
cau-fed	cif-tern	con-ceive
cea-fed	ci-ty	con-cern
ce-dar	cla-mour	con-course

con-demn
 con-duct
 con-fess
 con-flict
 con-found
 con-quer
 con-lent
 con-sist
 con-spire
 con-strain
 con-sult
 con-firm
 con-tain
 con-tempt
 con-tend
 con-tent
 con-test
 con-trite
 con-vert
 con-vince
 con-vey
 con-vict
 con-sort
 cool-ing
 cop-per
 co-py
 cor-ner
 cor-rect
 cor-rupt
 cost-ly
 cot-tage
 couch-st
 co-ver

co-vet
 coun-sel
 count-ed
 coun-try
 cou-ple
 cou-rage
 crack-ling
 cras-ty
 crav-ed
 cre-ate
 crea-ture
 creep-ing
 cripp-le
 crim-son
 crook-ed
 crown-ed
 cru-el
 crush-ed
 cry-ing
 cu-bit
 cue-kow
 cum-bred
 cun-ning
 curl-ed
 cur-rant
 cur-sed
 cur-tain
 cus-tom
 cym-bal
 cy-pres

Dag-ger
 dain ty

da-mage
 dan-ced
 dan-ger
 dar-ken
 dark-ly
 dark-ness
 dar-ling
 dash-ed
 daugh-ter
 dawn-ing
 dear-ly
 de-base
 debt-or
 de-cay
 de-crease
 de-cease
 de-cent
 deck-ed
 de-clare
 de-cline
 de-cree
 deem-ed
 de-fame
 de-fect
 de-feat
 de-fence
 de-fend
 de-fer
 de-sy
 de-file
 de-fraud
 de-gree
 de-lay

de-light
 de-mand
 de-nounce
 de-ny
 de-part
 de-pend
 de-pose
 de-privé
 de-ride
 de-scend
 de-scribe
 de-serve
 de-fire
 des-pair
 des-pise
 de-stroy
 de-tain
 de-test
 de-vice
 de-vil
 de-vote
 de-vour
 de-vout
 di-al
 di-ed
 dif-fer
 dig-ged
 dim-ness
 din-ner
 dip-ped
 di-rect
 dir-ty
 dif-cern

dif-charge
 dif-close
 dif-cord
 dif-creet
 dif-dain
 dif-ease
 dif-grace
 dif-guise
 dif-join
 dif-may
 dif-miss
 dif-patch
 dif-pense
 dif-perse
 dif-play
 dif-please
 dif-pose
 dif-pute
 dif-sent
 dif-solve
 dif-taff
 dif-tant
 dif-til
 dif-tinct
 dif-strict
 dif-tress
 ditch-es
 di-vers
 di-vide
 di-vine
 di-vorce
 doc tor
 doc-trine

do-er
 dou-ble
 doubt-ful
 dow-ry
 dra-gon
 draw-er
 dread-ful
 dream-er
 dres-sed
 dri-ed
 drink-er
 dri-ver
 drop-sy
 drown-ed
 drunk-ard
 duke-dom
 dul-ness
 du-ty
 dwel-ling
 dwel-ler
 dwel-left

Ea-gle
 ear-ly
 ear-nest
 earth-en
 ea-sy
 eat-er
 eat-ing
 e-cho
 ef-fect
 el-bow
 el-der

e-lect
em-pire
em-ploy
emp-ty
en-camp
en-close
en-ded
en-dow
en-dure
en-joy
en-large
e-nough
en-sign
en-sue
en-tire
en-trance
en-vy
e-qual
e-rect
er-rand
er-ror
es-cape
es-chew
es-pouse
e-spy
es-tate
e-strange
e-vent
e-vil
ex-ceed
ex-change
ex-cel
ex-cess

ex-ile
ex-pect
ex-press
ex-tend
ex-tol
eye-sight

Fa-ble
fa-deth
fai-leth
fail-ing
faith-ful
false-hood
fa-mine
fa-mous
fa-ther
fat-ness
faul-ty
fa-vour
fee-ble
fel-low
fen-ced
fer-vent
fet-ters
few-el
fierce-ness
fight-er
fi-gure
fil-thy
fin-ger
fi-nish
fire-brand
first-ling

fish-er
fix-ed
flat-ter
flesh-ly
flou-rish
flow-er
flut-ter
fod-der
fol-low
fool-ish
for-bear
fore-cast
fore-head
fore-run
fore-warn
for-give
fur-nace
for-sake
for-ward
foun-tain
fow-ler
frag-ment
friend-ship
fro-ward
frus-trate
ful-fil
fur-bish
fur-long
fur-nish
fur-row
fur-ther

Gain-say

gal lant	hap pen	i-dol
gal-lows	hap-py	i-mage
gar-land	hard-ness	im-pute
gar-ment	har-lot	in-cense
gar-ner	har-vest	in-crease
ga-ther	harm-less	in-fant
gen-tle	ha-tred	in-form
ges-ture	ha-ven	in-spire
gi-ant	haugh-ty	in-tent
gir-dle	heal-ing	in-treat
glad-ness	hea-ven	in-vent
glean-ing	he-brew	in-vite
glo-ry	hei-nous	in-ward
glut-ton	help-er	jour-ney
god-dest	hew-er	joy-ful
go-ing	hi-ding	judg-ment
gol-den	him self	jus-tice
gold smith	hire-ling	just-ly
good-ness	ho-ly	
gos-pel	ho-nest	Keep-er
go-vern	ho-nour	keep-ing
graft-ed	house-hold	ker-nel
gra vel	hum-ble	ket-tle
gree-dy	hun-gry	kick-ed
grie-vous	hun-ter	kid-ney
guilt-less	hus-band	kil-ling
	hy sop	kin-dle
Ha-bit		kind-ly
hai-ry	Jan-gle	kind-ness
hal-low	jan-gling	king-dom
ham-mer	jai-lor	king-ly
han-dle	jea-lous	kin-dred
hang-ing	jest-ing	kins-folk

kinf-men	li-mit	mem-ber
kif-fed	li-nen	mer-chant
knead-ed	li-ning	mer-cy
knit-ting	lin-ger	mer-ry
knock-ed	lit-tle	mes-sage
know-ing	liv-ing	migh-ty
know-est	loath-some	mil-stone
know-ing	lod-ging	min-strel
know-ledge	lof-ty	mir-ror
La-bour	lord-ship	mis-chief
la-den	love-ly	mis-tress
lad-der	love-ing	mis-use
la-dle	low-ly	mix-ed
la-dy	lus-ty	mock-er
la-ment	li-ar	mo-deft
lan-guish	Mad-ness	mol-ten
laugh-ter	maid-en	mo-ment
law-ful	maim-ed	mo-ney
law-yer	ma-ker	mon-ster
lean-ness	ma-ture	mort-gage
lean-ing	man-kind	morn-ing
learn-ing	man-ner	mor-sel
lea-sing	man-tle	mor-tal
lea-ven	ma-ny	mo-ther
lec-ture	mar-ket	moun-tain
le-per	ma-rine	mourn-er
let-ter	mar-vel	mur-der
le-vite	ma-son	mur-mur
le-vy	mean-ing	mu-sick
light-en	mea-sure	mus-ter
light-ness	med-dle	mut-ter
like-ness	meek-ness	Na-ked

nap-kin	o-dour	pas-sage
nar-row	of-fend	pas-tor
na-tive	of-fer	pat-tern
na-ture	of-fice	peel-ed
naugh-ty	off-spring	pen-ny
na-vy	of-ten	peo-ple
nee-dy	oi-ly	per-ceive
neg-lect	old-er	per-fect
neigh-bour	o-live	per-form
ne-phew	on-ly	per-fume
net-tle	on-ward	per-haps
ne-ver	o-pen	pe-rish
new-nels	op-pose	per-mit
nig-gard	or-dain	per-plex
nim-ble	or-der	per-son
no-ble	or-gan	per-suade
nois-ed	o-ther	per-tain
no-stril	o-ven	per-verse
no-ted	out-cast	per-vert
no-thing	out-side	pil-grim
no-tice	own-er	pil-lar
no-vice	oint-ment	pil-low
nou-rish		pi-lot
noi-some	Pain-ful	pit-cher
num-ber	paint-ed	plain-ly
nur-sing	pa-lace	plain-ness
nurs-ed	pale-ness	plant-ing
	pal-sy	plat-ter
O-bey	par-don	plead-ing
ob-ject	pa-rents	plea-sant
ob-scure	par-ley	plea-sure
ob-serve	part-ly	pledg-e
ob-tain	part-ner	plen-ty

plow-ed
 pluck-ing
 pol-lute
 pon-der
 poi-son
 prac-tice
 pra-ting
 pray-er
 preach-ing
 pre-cept
 pre-fer
 pre-pare
 pre-sence
 pre-serve
 pre-sume
 pre-tence
 pre-vail
 pre-vent
 prick-ing
 pri-son
 pri-vate
 pro-ceed
 pro-claim
 pro-cure
 pro-fess
 pro-fit
 pro-long
 pro-mise
 pro-mote
 pro-nounce
 pro-fane
 pro-phet
 prof-per

pro-test
 proud-ly
 pro-vide
 pru-dence
 pub-lic
 pub-lish
 puf-fed
 pul-pit
 pu-nish
 pur-chase
 pure-ly
 purg-ing
 pur-ple
 pur-pose
 pur-sue.

Qua-king
 quaint-ly
 quar-rel
 quar-ry
 quar-ter
 qua-ver
 quench-ed
 quench-ing
 quick-ly
 quick-sand
 qui-et
 quilt-ed
 quit-ted
 qui-ver

Ra-ging
 rail-ing

rai-ment
 rain-ed
 rain-bow
 ran-som
 rash-ly
 ra-ther
 read-ing
 ready
 reap-ed
 rea-son
 re-bel
 re-buke
 re-ceive
 reck-on
 re-cord
 re-count
 re-deem
 re-fine
 re-frain
 re-fresh
 re-fuge
 re-fuse
 re-gard
 re-ject
 reign-ed
 re-joice
 re-lease
 re-lieve
 re-ly
 re-main
 re-mit
 rem-nant
 re-move

ren-der
 re-new
 re-nounce
 re-nown
 re-pair
 re-peat
 re-pent
 re-ply
 re-port
 rash-ly
 re-proach
 re-proof
 re-quest
 re-quire
 re-quite
 re-serve
 re-sign
 re-sist
 re-solve
 re-sort
 re-spect
 re-store
 re-strain
 re-tain
 re-tire
 re-turn
 re-veal
 re-venge
 re-vile
 re-vive
 re-vel
 re-ward
 rich-es

rid-dle
 right-ly
 ri-gour
 ri-ot
 ri-ver
 rob-ber
 root-ed
 ro-ver
 rough-ly
 roy-al
 rud-dy
 ru-in
 ru-mour
 ru-ler
 rush-ing
 rus-ty

Sab-bath
 sack-but
 sack-cloth
 sad-ness
 safe-guard
 safe-ty
 salt-ness
 sa-lute
 sam-ple
 san-dal
 san-dy
 sa-tan
 sa-ving
 sa-vour
 say-ing
 scan-dal

scarce-ness
 scar-let
 scald-ed
 scat-ter
 scep-ter
 scho-lar
 sci-ence
 scof-fer
 scor-ner
 scorn-ful
 scourg-ing
 scrap-ing
 scrip-ture
 scour-vy
 sea-son
 se-cret
 se-duce
 sel-ler
 sel-vedge
 sen-tence
 ser-vant
 ser-vice
 set-tle
 se-venth
 se-ver
 sha-dow
 sha-dy
 sha-king
 sham-bles
 shame-ful
 sharp-en
 shear-er
 shear-ing

shel-ter	sport-ing	teach-er
she-riff	spread-ing	tem-per
ship-wreck	spring-ing	tem-pest
short-ned	sprin-kle	tem-ple
short-ly	stan-dard	tempt-er
should-er	stand-ing	ten-der
shout-ing	sta-tute	thank-ful
sick-ness	sta-ture	there-fore
sigh-ing	stead-fast	this-tle
si-lent	sling-ing	threat-en
sil-ver	slo-mach	thresh-ing
sim-ple	slo-ny	thresh-old
sin-cere	slo-ry	thrif-ty
sin-ew	stout-ness	thun-der
sin-ful	strait-en	ti-dings
sin-gle	stran-ger	til-lage
sing-ing	strength-en	tim-ber
sin-ner	striking	tink-ling
sit-ter	stub-born	tit-tle
slender	sub-ject	to-ken
slough-ter	suc-cess	tor-ment
slough-ful	sur-face	tos-sing
smel-ling	sweep-ing	tow-er
sob-ber	swel-ling	traf-fick
soft-ly		train-ed
so-journ	Table	tramp-led
so-lace	ta-bret	trans-fer
solemn	ta-lent	trans-form
speak-led	tar-ry	trans-gress
speech-less	tast-ing	trans-late
sending	tat-ler	tra-vel
soil-ing	tat-ling	trai-tor
so-ken	tax-ing	trea-son

trea-sure	vir-gin	want-ing
tram-ple	vis-age	wan-ton
tres-pass	vi-fit	warn-ing
tri-al	un-clean	war-fare
tri-bute	un-do	wash-ing
tric-kle	u-nite	wa-ter
tri-umph	un-just	wa-ver
trou-ble	un-kind	weak-ness
tru-ly	un-known	weal-thy
trum-pet	un-til	wean-ed
truf-ty	un-wise	wea-pon
tu-mult	vo-lume	wea-ry
turn-ing	vo-mit	wed-ding
tu-tor	voy-age	weep-ing
twi-light	up-braid	weigh ty
ty-rant	up-hold	wel-fare
	up-right	whet-ting
Vain-ly	up-roar	whi-ther
va-lour	up-ward	whol-some
va-lue	ur-gent	whol-ly
va-nish	use-ful	wick-ed
ve-nom	u-surp	wi-dow
ven-ture	ut-most	wink-ing
ves-sel		wi-ping
vex-try	Wa-fer	wis-dom
vex-ing	wa-ges	wish-ing
view-ing	wa-ger	witch craft
vile-ness	wail-ing	with-draw
vil-lage	wait-ing	with-in
vine-yard	wa-king	with-out
vin-tage	wal-let	with-stand
vi-ol	wal-low	wit-ness
vi-per	wan-der	wo-ful

wo-men	wrath-ful	Year-ly
won-der	wret-ched	yel-low
work-man	wring ing	youth-ful
world-ly	wrin-kle	young-er
worm-wood	writ ten	
wor-ship	wrong-ful	Zea-lot
wor-thy	wrong ing	zeal-ous
woun-ded		

LESSONS,

Consisting of Words not exceeding Two Syllables.

— I —

A POOR MAN, who was so old that he was bald-headed, and quite feeble, was going to pour some water out of the tea-kettle; but his good daughter Mary said, Pray, father, let me do that, for I fear you will scald yourself with the boiling water.

— 2 —

POOR Tom Franklin was going to prison for debt; his friend Sam Richards said, How much is the sum you owe? O, said Tom Franklin, I am a debtor to a great amount. I wish I had taken care not to run in debt.

I wish you had, with all my heart, said Tom, or that I could help you.

— 3 —

RICHARD Thompson was deaf and dumb; he could not speak a word, nor hear what any one said. One day he had the ill luck to sprain his thumb, and could not tell any one what was the matter; but at last his wife found, by the signs he made, that he had hurt his thumb; so she went to a doctor, who told her what to do to cure it.

— 4 —

THERE was a boy who was fond of climbing: one day he climbed a plum tree, from whence he fell and broke his arm. It was a wonder he did not break all the bones in his skin. If people are ever so fond of plums, it is not worth their while to run the hazard of breaking their limbs to get them.

— 5 —

IN a fine green meadow there was a number of sheep, and several ewes that had young lambs. It was a very pretty sight to see the little creatures frisking about; and yet there

were two boys in the meadow playing at cricket, who were so cruel as to run after the poor lambs, and throw their bats and their ball at them, and frighten them sadly.

— 6 —

THERE was a man who cried crabs, and lobsters, and soles, and whittings, and herrings, and haddocks, and salmon, and other fish about the streets, but when any one wanted to buy he asked twice as much as they were worth, and in a short time he lost all his custom; he had much better have asked a fair price at once.

— 7 —

CICELY Parker is a very civil young woman; she lives servant at the house of a merchant in the city, who was once Lord Mayor of London. She is a very good servant; she works hard, and does not care how many rooms she has to scrub; she keeps all that part of the house that is under her care as neat as can be, and in her dress she is quite a pattern of neatness. She covets no fine things; no trimmed caps or bonnets, no long trains to her gown, nor is she above wearing worsted

stockings, leather shoes, and a blue apron; but contrives to lay out her money so, that though she has not such high wages as some servants, she saves more money than they do.

— 8 —

JOHN Sparks was a very sober man though he kept a public house; he first of all lived at a small house by the side of a common, known by the sign of the Crown and Scepter; and in a few years he saved money enough to take the Mitre Tavern at the market town.

— 9 —

TOM Simkins joined himself with a set of thieves and pick-pockets; some people will do any thing for the lucre of gain: but what will it profit a man to gain the whole world, if he lose his own soul!

We should all of us live good lives, for we know not how soon we may die; and it would be dreadful to be cut off in the midst of a wicked course.

— 10 —

TOM Jeffries had a little garden; it was but half an acre of ground, but he took so much

pains that it yielded him a good deal of profit; he had pease and beans, and cabbage, and turnips and carrots, and parsley and endive, and thyme and balm, and, in short, a little of all the most useful things, and a few flowers besides, to make it look pleasant and gay.

— II —

WHEN people are in very great pain they will gnash their teeth. We read in scripture, that in hell there is constant wailing and gnashing of teeth.

A gnat is a very small creature to give such pain as it does with its sting.

Dogs must have very sharp strong teeth, to be able to gnaw bones as they do.

A gnomon is that part of a sun-dial that casts the shadow.

If there is a good heart within, it does not signify how mean the garment is without.

Gypsies had rather go about singing and stealing, and telling fortunes, than work for their living; but they are always scorned: they had better be honest.

JOHN Gibson is a very honest man, he is by trade a baker of cakes. Children are very fond of cakes; one would not hurt the trade of such a man as John Gibson, but yet it must be owned that money is better laid out on a roll and cheese than on cakes and trash.

FRANK Gilbert gave George Lunn a goose: Here, said he, take this for a friendly gift. Thank you, said Tom; I will accept it, and feast my wife and children with it.

JOHN Vaughan was born at Edinburgh: when he was a lad he went to Hamburg, and when he was a man he settled at Gottenburg; where he gained money through his industry, and brought up a large family, who might have lived very well, but they had too high thoughts: his daughter was a very proud girl.

— 15 —

SOME people live as if they did not believe in a Heaven or a Hell; but when the end of the world comes, they will wish they had thought more about these things, and had not given themselves up to be wicked. It is a token of folly, to take the chance of losing the joys of Heaven for any thing this world can give.

— 16 —

It is a much greater honour for any one to be an honest man, than to be heir to a great estate. Thomas Humphrey has this honour, though he is in a low and humble station; for he works hard to keep from being a charge to the parish, and brings his children up in the fear of God. All the riches in the world could not give him such honour as his virtues give him. His honest heart would be content with a dinner of herbs, if he could not get a better fairly.

— 17 —

JOHN Knight was in the army; he carried a knapsack, and he was no better than a knave,

for he did not enlist from a wish to serve his king and country, but because he did not like to work. After doing many bad things he went off, for which he was whipped; after a while he went off again, and then he was shot.

— 18 —

WHEN Mary Foster went to church, she used to stand when other people knelt down. Why do you stand when you should kneel down, said Sarah Perkins? I can say my prayers when I stand up as well as when I kneel down, said she. You may say the words as well, perhaps, said Sarah Perkins, but kneeling is the most humble posture; and we cannot be too humble when we pray to the great God of heaven and earth: for my part I will pray to God with bended knees.

— 19 —

BETTY Smart was a very good servant; and among other things that she could do, she could knead bread, and she could knit stockings; two very useful things for a woman to

have a knowledge of, whether she is a wife or single.

— 20 —

WILL Porter met Dick Hopkins upon Holborn Hill. Where are you going, Dick? said he. I am going to take a place in the stage to go down to Lincoln to-morrow, said he. What are you going to Lincoln for? said Will. I cannot stay to talk with you, said Dick; so good bye to you.

— 21 —

ANDREW Salmon was a drover; he went up to London to Smithfield market, but he was very cruel: if he drove an ox, he would goad and beat it; if he drove sheep he would set the dog upon them, nor would he let the poor things rest if he could any way drive them on; if he drove a cow and calf, he had no pity upon them. At last he was taken lame, and then he met with no pity himself, because he had been so cruel; till Captain Trueman, who was good to every body, got him into an house for the sick, but he died there.

A BOY that came from Bristol went begging about all day, and had no home: one night he went into a brick-field, and being cold, laid himself down to sleep close to a brick-kiln; the next morning he was found dead. It is a very bad thing to go to sleep close to a brick-kiln, or a lime-kiln.

IRON is a very useful thing, it is dug out of the earth; we should not know what to do without iron.

James Sherwood was a very sad boy, he was always doing mischief; he once got a great stick with a knob at the end of it, and hit Tom London such a knock, that he broke his knuckles. At last he cut his own hand so badly with a knife, that he lost the use of it.

PHILIP Howlet was a sharp lad, very quick at his learning. Ralph Howard was as sharp as he, but he made nothing out at his book, because he would not apply himself as he ought to do. Philip would learn a whole page of spelling, while Ralph got a dozen words. Philip took delight in reading, Ralph

hated the sight of a book; all his delight was play. Philip minded what his parents and teachers said to him; Ralph scorned all good advice. Philip and Ralph were both put out 'prentice about the same time; one to a joiner, the other to a turner. Philip was a good 'prentice; and when his time was out, worked for the master he served his time with, who gave him good wages. Ralph was a very bad 'prentice, and ran away before his time was half out, but his master had him taken up, and he was sent to Bridewell; after that he went back to his master, but he grew worse and worse; so his master gave him the rest of the time he had to serve, rather than be troubled with such a bad 'prentice. Then Ralph got among fots and drunkards; and at last became a thief, and was taken up and hanged.

— 25 —

WILLIAM Foster had a very good voice for singing, and when he was in a grey-coat school he was taught to sing psalms; but his whole thoughts were upon the tune, the words he did not regard, though he had sense enough

to know the meaning of what he read; and he always heard the clerk say before he set the psalm at church, "*Let us sing to the praise and glory of God!*" which words ought to make all who hear them think what they sing psalms for. When Will Foster left the school, instead of being put 'prentice, his father let him go with a set of singers who went about from church to church to divert people, and sing to their own praise and glory; which was a very wrong thing. These people used to meet to practise Psalm-singing at public-houses, which is a shame; and there they used very often to get drunk. At last the set broke up, and then Will Foster was turned adrift with no means of earning his bread. At last he took to singing ballads in the street, and selling them; and was all his life a mean shabby fellow, without a coat to his back, or a shoe to his foot, fit to be seen.

— 26 —

PHILLIS Richmond had a good voice, and she was taught to sing Psalms; but she did not make so ill a use of her talent as Will Foster did. She took great pains to learn the

tunes, but she minded the words also. She used to read over the Psalms sung at the church she went to, and get those Psalms by heart which were mostly sung; and when the Psalm was given out she did truly sing to *the praise and glory of God*; for she lifted up her heart with her voice. She stood up all the while she and the rest of the people were singing, and kept her eyes upon her book, while some of the girls that stood by her sung the praises of God just as if they had been ballads; and tossed their bonnets back, and let their cloaks hang about their shoulders as if they were ballad singers. It is a wonder that shame does not keep girls from doing such things! but if shame does not, the fear of God ought to do so; for how can they think God will approve of such bad ways? They had better be dumb like the beasts than use their speech and voices to so bad a purpose.

— 27 —

Bob Rivers was one of those cruel folks who love to torment dumb creatures. When he was very little, he used to divert himself

with hunting cats, killing mice, teasing dogs and making them fight, throwing at cocks, and a hundred other cruel things. When he grew older his delight was to go to cock-fights, and to see bulls baited; at last a bull got loose, and tossed him up in the air, and he fell down and broke his neck, and never stirred more.

— 28 —

JACK Rendon was a very idle boy; he was always getting into mischief, and was a sad plague to his father and mother, and all his friends; it was quite shocking to think of the bad things he would sometimes be guilty of: his tongue, instead of being used in praising God and talking pleasant things, was used in cursing and swearing, and all kinds of bad language; and so far from keeping his hands from picking and stealing, he was no better than a downright rogue; so at last his father and mother were tired out with him, and thought it the best way to send him to sea: but at sea he grew still worse; for a sea-faring life seldom mends bad boys, though it may punish them; for they who are sent out in that manner have great fatigues to go through.

The ship Jack Rendon went in was cast away, and he and many more were drowned.

— 29 —

NED Wrench went to a free-school where the boys learnt to write, and he soon learnt to write a good hand; but he made a very wrong use of his learning: for he would scrawl in the blank leaves of all the books that fell in his way, and if he could get a piece of chalk, he would scribble nonsense upon the walls and doors in the street. It is very strange, that people will be so foolish as to abuse useful learning in such ways.

— 30 —

RICHARD Francis did not so; he thought to himself, learning to write is a fine thing, I will turn it to the best uses I can. So he took pains to write good copies; and he wrote his name neatly in all his own books, and if other boys asked him, he would write theirs for them. His father and mother had never learnt to write; but as soon as Dick could write, his mother set up a little shop, and of nights he used to set things down for her, by which means he saved her many a shilling.

And sometimes neighbours, who could not write, got Dick Francis to write letters for them to a father or mother, a son or daughter, or friend at a distance. And when he got into service, he was able, if he laid out money, to set it down and keep a proper account. How much better this boy used the talent of writing than Ned Wrench did!

Words of three Syllables.

A-ba-fed	al-low-ed	af-s汪-ed.
a-ba-ted	al-lu-red	a-ven-ged
ab-hor-red	al-ter-ed	aug-ment-ed.
a-bo-lish	a-ma-zed	
a-bound-ing	a-mend-ed	Back-bi-ter
ab-sti-nence	an-chor-ed	back-sli-der
a-bun-dance	a-noint-ed	back-ward-ness
ac-cep-tance	an-swer-ed	ba-nish-ed
ac-com-plish	ap-peal-ed	bap-ti-zing
ac-cu-sed	ap-pear-ed	bar-ba-rous
a-dorn-ed	ap-plied	beau-ti-ful
ad-van-ced	ap-point-ed	be-guil-ed
ad-vi-sed	ap-proach-ed	be-head-ed
ad-ju-red	ar-ray-ed	be-hold-ing
af-fect-ed	af-cend-ed	be-liev-ed
af-firm-ed	af-crib-ed	bel-low-ing
af-fright-ed	af-fault-ed	be-long-ed
a-go-ny	af-sign-ed	be-moan-ing
a-larm-ed	af-sist-ed	be-reav-ed

be-seech-ing	con-fes-sing	dis-charg-ing
be-sieg-ed	con-firm-ing	di-rect-ing
be-tray-er	con-quer-ing	dis-cern-ing
blas-phem-er	con-vert-ed	dis-dain-ing
bor-row-ed	cor-rect-ing	dis-gra-ced
	cor-rupt-ed	dis-gui-sed
Can-ker-ed	cost-li-ness	dis-po-sing
car-bun-cle	co-ver-ing	dis-tract-ed
car-ca-ses	cre-a-tor	dis-tres-sed
care-less-ness		dis-sol-ved
care-ful-ness	Dan-ger-ous	di-vor-ced
car-nal-ly	dark-en-ed	di-vi-ner
car-pen-ter	de-ceas-ed	dread-ful-ly
car-ri-age	de-ceit-ful	drun-ken-ness
car-ri-ed	de-ceiv-ed	dul-ci-mer
cen-sur-ed	de-cent-ly	du-ra-ble
chal-leug-ing	de-clar-ed	
chas-ten-ing	de-sa-ming	Ear-nest-ly
chas-ti-zing	de-fend-ed	earth-li-ness
cheer-ful-ly	de-fi-led	ed-i-fy
che-rish-ing	de-send-ing	ef-fect-ed
cla-mo-rous	de-lay-ed	e-le-ment
clou-di-ness	de-light-ing	e-lo-quent
com-fort-ed	de-mand-ed	em-bol-den
com-li-ness	de-ny-ing	em-bra-ced
com-mend-ed	de-pri-ved	em-broi-der
com-mit-ted	de-scending	em-i-nent
com-mon-ly	de-serv-ed	em-ploy-ment
com-pel-led	de-spair-ing	emp-ti-ness
com-plain-ing	de-spis-ing	en-camp-ment
com-pound-ed	de-stroy-ing	en-clo-sed
con-dem-ned	de-tain-ed	en-coun-ter
con-duct-ing	de-fer-ing	en-cou-rage

en-dan-ger	ex-tol-led	ga-ther-ing
en-dea-vour		ge-ne-ral
en-du-red	Fa-cul-ty	gen-tle-ness
en-e-my	faith-ful-ly	glo-ri-ous
en-gage-ment	faith-ful-ness	gloo-mi-ness
en-gra-ver	fa-mi-ly	glut-to-ny
en-light-en	fa-ther-less	god-li-ness
en-mi-ty	fa-vou-rite	go-ver-nor
en-sam-ple	fear-ful-ly	grass-hop-per
en-ter-ing	fee-ble-ness	gra-vi-ty
en-ter-prize	feign-ed-ly	gree-di-ness
en-ter-tain	fel-low-ship	grie-vous-ly
en-vi-ous	fer-vent-ly	grudg-ing-ly
en-vi-ron	fil-thi-ness	guile-ful-ly
e-pis-tle	flat-ter-er	guilt-less-ly
e-qui-ty	flou-rish-ing	
es-cap-ing	fool-ish-ness	Hal-low-ing
e-sta-blish	for-bear-ing	hal-low-ed
e-ter-nal	for-seit-ed	hard-en-ing
e-ver-more	for-get-ful	haf-ten-ing
e-vi-dence	for-give-ness	hate-ful-ly
ex-a-mine	for-got-ten	haugh-ti-ness
ex-ceed-ing	fo-reign-er	heal-thi-ly
ex-cel-lent	for-sa-ken	heark-en-ed
ex-chan-ger	fro-ward-ness	hea-ven-ly
ex-hort-ed	fruit-ful-ness	hea-vi-ness
ex-pect-ing	fur-bish-ing	hei-nous-ly
ex-pel-led	fur-ni-ture	here-after
ex-pen-ces		here-to-fore
ex-pi-red	Gal-le-ry	he-ri-tage
ex-pound-ed	gar-den-er	ho-li-ness
ex-press-ly	gar-nish-ing	ho-nest-ty
ex-tend-ed	gar-ri-son	hor-ri-ble

hor-ri-bly	in-vi-ted	mar-vel-lous
hum-ble-ness	in-ward-ly	mea-sur-ing
hus-ban-dry	i-vo-ry	me-du-cine
hy-po-crite	joy-ful-ly	me-di-tate
	jour-ney-ing	me-mo-ry
Jea-lou-sy	ju-bi-lee	mer-ci-ful
ig-no-rance	jus-ti-fy	mer-ri-ment
im-a-gine		mes-sen-ger
im-i-tate	Kind-nesses	migh-ti-ly
im-mor-tal	know-ing-ly	mi-nis-ter
im-part-ing		mis-car-ry
im-po-sed	La-bour-er	mi-se-ry
im-pu-dent	la-ment-ed	mis-chie-vous
im-pu-ted	lan-guish-ing	mo-de-rate
in-creas-ing	law-ful-ly	mo-def-ty
in-di-ting	law-giv-er	mol-li-fy
in-fa-mous	learn-ed-ly	mor-ti-fy
in-fi-del	le-pro-sy	mov-a-ble
in-fi-site	li-be-ral	mul-ti-ply
in-flu-ence	li-ber-ty	mur-der-er
in-for-mer	light-en-ing	mur-mur-ing
in-ha-bit	love-li-ness	mu-si-cal
in-he-rit	low-li-ness	mu-tu-al
in-lar-ged	lus-ti-ness	mys-te-ry
in-no-cent	lus-ti-ly	
in-spi-red		Na-ked-ness
in-stan-ty	Ma-gis-trate	na-tu-ral
in-struc-ted	mag-ni-fy	naugh-ti-ness
in-tan-gled	ma-jes-ty	neg-li-gent
in-tend-ed	main-te-nance	neigh-bour-ly
in-trea-ty	ma-ni-fest	nig-gard-ly
in-te-rest	ma-ni-fold	no-ble-ness
in-ven-ted	ma-ri-ner	not-a-ble

no-vel-ty	Pa-ci-fy	pre-pa-red
non-rish-ing	pain-ful-ly	pre-sent-ly
num-ber-ing	pa-ra-ble	pre-ser-ved
nur-se-ry	pa-ra-dise	pre-fi-dent
nu-tri-ment	par-ta-ker	pre-vail-ing
	pas-sen-ger	pre-vent-ed
O-bei-fance	pas-so-ver	prin-ci-pal
ob-ser-ving	pa-tri-arch	pri-son-er
ob-sti-nate	peace-a-ble	pri-vi-ly
ob-tain-ed	pen-te-cost	pro-ceed-ing
oc-cu-py	pe-nu-ry	pro-claim-ing
o-di-ous	per-fect-ly	pro-fes-sing
of-fend-ed	per-su-med	pro-fit-ed
of-fen-sive	pe-ri-lous	pro-long-ing
of-fer-ing	pe-rish-ing	pro-mis-ed
o-pen-ing	per-ju-red	pro-se-lyte
o-pen-ly	per-mit-ted	prof-pe-rous
op-pres-sor	per-plex-ed	pro-ven-der
op-po-site	per-se-cute	pro-vi-dence
o-ra-cle	per-se-vere	prel-a-ty
o-ra-tor	per-sua-ded	pub-li-can
or-der-ly	per-verse-ly	pu-nish-ment
or-di-nance	pesti-lence	pur-cha-ser
or-na-ment	pha-ri-see	pu-ri-fy
o-ver-charge	pi-e-ty	pur-po-sing
o-ver-come	pil-grim-age	pur-su-ing
o-ver-see	pi-ti-ful	Qua-li-fy
o-ver-take	pos-si-ble	qua-li-ty
o-ver-throw	plea-sant-ly	quar-ter-ing
out-go-ing	plen-te-ous	quick-en-ing
out-land-ish	pos-ses-sor	qui-et-ing
out-stretch-ed	po-ten-tate	qui-et-ly
out-ward-ly	po-ver-ty	

qui-et-ness	re-veal-ed	sin-gle-ness
Ran-som-ing	re-vi-ling	si-tu-ate
ra-ve-nous	re-vi-ving	slan-der-ed
rea-di-ness	re-vol-ter	slip-pe-ry
rea-son-ing	ring-lea-der	sloth-ful-ness
re-bel-ling	ri-ot-ous	so-ber-ness
re-bu-ked	rob-be-ry	so-journ-ing
re-ceive-ing	rot-ten-ness	so-lemn-ly
re-com-mend	roy-al-ry	sooth-say-er
re-con-cile	ru-di-ments	sor-ce-rer
re-cor-ded	Sa-cra-ment	sor-row-ful
re-co-ver	sa-cri-fice	spee-di-ly
re-count-ing	sa-cri-lege	stam-mer-er
re-deem-er	sa-lu-ting	stead-fast-ly
re-form-ed	sanct-i-fy	sub-scrib-ing
re-fresh-ment	sa-tis-fy	sub-vert-ed
re-fresh-ing	sa-vou-ry	suc-cour-ing
re-su-sing	scorn-ful-ly	suf-fer-er
re-gard-ed	scor-pi-on	suit-a-ble
re-gif-ter	se-cret-ly	sur-feit-ing
re-heat-fal	se-cure-ly	sus-te-nance
re-main-der	se-du-ced	swal-low-ing
re-me-dy	se-pa-rate	sy-na-gogue
re-mem-ber	se-pul-chre	Task-mas-ter
re-mem-brance	ser-vi-tude	tem-pe-rance
re-pair-er	se-ve-ral	tem-po-ral
re-pent-ance	shame-ful-ly	ten-der-ness
re-port-ed	shel-ter-ing	ter-ri-ble
re-pro-bate	sig-ni-fy	ter-ri-fy
re-proach-ful	si-lent-ly	tes-ta-ment
re-prov-ed	si-mi-le	tes-ta-tor
re-si-due	sin-ful-ly	tes-ti-fy

thun-der-ing
to-ge-ther
tor-men-tor
tor-tur-ing
tra-vel-ler
trea-su-ry
tres-pas-sing
tri-umph-ing
truf-ti-ness
ty-ran-ny

Va-ga-bond
va-li-ant
va-lu-ed
va-ni-ty
va-ri-ance
ve-he-ment
ve-ri-ty
vic-to-ry
vi-gi-lant
vil-la-ny
vi-ne-gar
vi-o-late
vi-o-lence
vi-si-ble

Un-a-ware

un-be-lief
un-cer-tain
un-clean-ness
un-come-ly
un-co-ver
un-der-stand
un-der-take
un-faith-ful
un-feign-ed
un-fruit-ful
un-god-ly
un-ho-ly
u-ni-ty
un-kind-ness
un-law-ful
un-learn-ed
un-mind-ful
un-ru-ly
un-seem-ly
un-skil-ful
un-wor-thy
up-hol-den
up-right-ly
u-sur-per
ut-te-rance
ut-ter-most

Wal-low-ing
wal-low-ed
wan-der-er
wan-der-ing
way-fa-ring
way-fa-rer
wea-ri-ness
wea-ri-some
whif-per-er
whif-per-ing
wick-ed-ness
wick-ed-ly
wil-der-ness
wi-li-ly
wil-ling-ly
wi-ther-ed
wit-ness-ing
won-der-ful
wor-ship-er
wor-ship-ing
wor-thi-ly
wrong-ful-ly

Youth-ful-ly

Zea-lous-ly

Words of four Syllables.

A-bi-li-ty
a-bo-lish-ed

a-bo-mi-nate
a-bro-ga-ted

a-bun-dant-ly	con-fi-dent-ly
ac-cep-ta-ble	con-ti-nu-al
ac-com-pa-ny	con-tro-ver-sy
ac-com-plish-ed	co-vet-ous-ness
ac-know-ledg-ment	coun-ter-feit-ing
ac-ti-vi-ty	
ad-mi-nis-ter	De-cep-tul-ness
ad-ven-tu-red	de-di-ca-ted
ad-ver-si-ty	de-lec-ta-ble
a-dul-te-ry	de-li-ver-er
af-fi-ni-ty	de-li-ver-ed
al-le-go-ry	de-fi-ra-ble
an-swer-a-ble	dis-fi-cul-ty
an-ti-qui-ty	dis-com-fi-ture
a-pos-ta-cy	dis-con-tent-ed
ap-per-tain-ing	dis-or-der-ly
as-tro-lo-ger	dis-qui-et-ness
as-tro-no-mer	dis-tri-bu-ting
as-tro-lo-gy	
as-tro-no-my	E-di-fy-ing
	ef-fec-tu-al
Ca-ter-pil-lar	ef-fe-mi-nate
ca-le-bra-ting	em-broi-der-er
can-tu-ri-on	en-ter-pri-ses
ce-re-mo-ny	en-vi-ron-ed
ca-ri-ta-ble	e-qua-li-ty
ce-cum-ci-sed	e-ter-nal-ly
ce-cum-speci-ly	e-van-ge-list
ce-m-fort-a-ble	e-ver-las-ting
ce-m-mend-a-ble	ex-cel-len-cy
ce-m-mu-ni-on	ex-pe-di-ent
ce-m-pa-ni-on	
ce-m-pa-ri-son	Fa-ci-li-ty

fa-vour-n-ble
fi-de-li-ty
foi-get-ful-ness
fu-ri-ous-ly

Ge-ne-ral-ly
ge-ne-rous-ly
glo-ri-fy-ing
glo-ri-ous-ly

Hal-le-lu-jah
ho-nour-a-ble
hof-pi-ta-ble
hu-ma-ni-ty
hu-mi-li-ty
hy-po-cri-sy

ig-no-mi-ny
il-lu-mi-nate
i-ma-gin-ed
i-mi-ta-ting
im-mu-ta-ble
im-pe-di-ment
im-pla-ca-b'le
in-con-ti-nent
in-cor-rupt-ed
in-cre-di-ble
in-cu-ra-ble
in-dis-se-rent
in-fal-l-ble
in-fir-mi-ty
in-he-ri-tance
in-ter-pre-ter

in-vi-si-ble

La-bo-ri-ous
la-men-ta-ble
las-ci-vi-ous
le-vi-a-than
le-vi-ti-cal
li-be-ral-ly
lux-u-ri-ous

Mag-ni-fi-cence
ma-le-fac-tor
ma-ni-fest-ed
mar-vel-lous-ly
me-mo-ri-al
mer-ci-ful-ly
mi-se-ra-ble
mo-de-rate-ly
mor-ta-li-ty
mul-ti-ply-ing

Na-ti-vi-ty
na-tu-ral-ly
neg-li-gent-ly
ne-ver-the-less
no-bi-li-ty
not-with-stand-ing
nu-me-ri-cal

O-be-di-ence
om-ni-po-tent
o-ver-char-ged

Pa-ci-fi-ed	fin-ce-ri-ty
par-ti-cu-lar	fo-bri-e-ty
pa-ti-ent-ly	spi-ri-tu-al
pe-cu-li-ar	
per-ad-ven-ture	Ta-ber-na-cle
per-pe-tu-al	tem-pest-u-ous
per-plex-i-ty	ter-res-tri-al
per-se-cu-tor	tes-ti-mo-ny
pi-ni-ful-ly	to-le-ra-ble
plen-ti-ful-ly	tran-quil-li-ty
pre-des-ti-nate	tri-bu-ta-ry
pro-ge-ni-tor	
prof-pe-ri-ty	Va-li-ant-ly
	va-ri-a-ble
Qea-li-fi-ed	ve-he-ment-ly
qua-ter-ni-on	vic-to-ri-ous
ques-ti-on-ing	vir-tu-ous-ly
Rea-son-a-ble	Un-ad-vi-sed
re-com-mend-ing	un-de-fi-led
re-ge-ne-rate	un-der-stand-ing
	un-god-li-ness
Sanc-tu-a-ry	un-mer-ci-ful
sa-cu-ri-ty	un-pre-pa-red
se-ve-ral-ly	
si-mi-li-tude	Wea-ri-some-ness
sim-plici-ty	won-der-ful-ly

Words of five Syllables.

A-bo-mi-na-ble	a-li-en-a-ted
re-com-pa-ni-ed	al-le-go-ri-cal
	D 3

a-po-the-ca-ry	im-mor-ta-li-ty
Be-ne-vo-lent-ly	im-por-tu-ni-ty
	in-fi-de-li-ty
	in-nu-mer-a-ble
Ce-re-mo-ni-al	
chris-ti-a-ni-ty	La-bo-ri-ous-ness
con-spi-cu-ous-ly	li-be-ra-li-ty
con-ti-nu-al-ly	lux-u-ri-ous-ly
con-ve-ni-ent-ly	
cu-ri-o-si-ty	Non-con-for-mi-ty
De-cep-ti-ble-ness	Om-ni-po-ten-cy
de-li-be-rate-ly	op-por-tu-ni-ty
dis-in-her-it-ing	or-na-men-tal-ly
Ex-com-mu-ni-cate	Par-ti-a-li-ty
ex-em-pli-fi-ed	par-ti-cu-lar-ly
	per-pe-tu-al-ly
Ge-ne-a-lo-gy	pest-i-len-ti-al
	po-li-ti-cal-ly
Har-mo-ni-ous-ly	pres-by-te-ri-an
hos-pi-ta-li-ty	pre-sump-tu-ous-ly
hy-po-cri-ti-cal	prin-ci-pa-li-ty
	pro-vi-den-ti-al
Im-me-di-ate-ly	

*Words in which the two last Syllables are
sounded as one Syllable, viz. ti-on and
si-on, as shon.*

Ac-tion
af-fec-tion
a-dop-tion

ad-di-tion
af-flic-tion

Be-ne-dic-tion	se-di-tion
Col-lec-tion	sub-jec-tion
com-pas-sion	sus-pi-cion
con-fes-sion	Temp-ta-tion
con-fu-sion	tra-di-tion
con-sump-tion	trans-gres-sion
cor-rec-tion	Vo-ca-tion
cor-rupt-ion	Ac-cep-ta-tion
De-lu-sion	ac-cu-sa-tion
de-duc-tion	ad-mi-ra-tion
dis-sen-sion	a-du-la-tion
E-lec-tion	Cir-cum-ci-sion
ex-tor-tion	cir-cum-spec-tion
Foun-da-tion	com-pre-hen-sion
In-struc-tion	con-fir-ma-tion
in-ven-tion	con-fis-ca-tion
Ob-la-tion	con-se-cra-tion
oc-ca-sion	con-so-la-tion
op-pres-sion	con-ver-sa-tion
Pol-lu-tion	De-cla-ra-tion
pro-portion	de-di-ca-tion
Re-mis-sion	de-so-la-tion
re-demp-tion	des-pe-ra-tion
Sal-va-tion	di-vi-na-tion
	Ex-hor-ta-tion
	ex-pec-ta-tion

Ge-ne-ra-tion

Ha-bi-ta-tion

I-mi-ta-tion

im-po-si-tion

in-for-ma-tion

in-ter-ces-sion

in-ter-mis-sion

in-vi-ta-tion

ju-ris-dic-tion

La-men-ta-tion

Me-di-ta-tion

mo-de-ra-tion

Ob-ser-va-tion

o-pe-ra-tion

or-di-na-tion

Per-se-cu-tion

pre-pa-ra-tion

pro-cla-ma-tion

pro-vo-ca-tion

pub-li-ca-tion

Re-col-lec-tion

re-lax-a-tion

re-pu-ta-tion

re-so-lu-tion

re-sur-rec-tion

re-ve-la-tion

Sa-lu-ta-tion

sa-tis-fac-tion

se-pa-ra-tion

su-per-scrip-tion

su-per-sti-tion

sup-pli-ca-tion

sup-po-si-tion

Trans-for-ma-tion

Words of Six and Seven Syllables.

Ab-bre-vi-a-tion

a-bo-mi-na-tion

ac-ce-le-ra-tion

ac-com-mo-da-tion

ac-cu-mu-la-tion

Be-a-ti-fi-ca-tion

Co-es-sen-ti-al-ly

con-fi-de-ra-tion

con-sub-stan-ti-a-tion

Dis-fi-mu-la-tion

de-li-be-ra-tion

de-ge-ne-ra-tion

de-ter-mi-na-tion

de-no-mi-na-tion

E-di-fi-ca-tion

ex-com-mu-ni-ca-tion

ex-a-mi-na-tion

For-ti-fi-ca-tion

Glo-ri-fi-ca-tion

Hu-mi-li-a-tion

Il-lu-mi-na-tion

i-ma-gi-na-tion

im-pro-pri-a-tion

in-ter-pre-tation

jus-ti-fi-ca-tion

Ma-ni-fes-ta-tion

ma-the-ma-ti-cian

mo-di-fi-ca-tion

mul-ti-ply-ca-tion

Na-tu-ra-li-za-tion

Pa-ci-fi-ca-tion

pro-pi-ti-a-tion

pu-ri-fi-ca-tion

Qua-li-fi-ca-tion

Re-con-ci-li-a-tion

re-nun-ci-a-tion

re-pre-sen-ta-tion

re-ta-li-a-tion

Sanc-ti-fi-ca-tion

Trans-sub-stan-ti-a-tion

INSTRUCTIVE

INSTRUCTIVE FABLES.

When you read a Fable take particular notice of the Moral.

— 1 —

The Ass, the Ape, and the Mole.

THE Ass found fault that she had no horns, and the Ape that she had no tail: Hold your peace, said the Mole, and say no more, for you are both blessed with eyes which I am not, and yet I am content, for I have what belongs to my nature. An Ass has no need of horns, nor an Ape of a tail: nor do I as a Mole want eyes.

MORAL.

Most people think their own state the worst in the world; but if they would reflect properly, they would find that in general they might be happy in it, if they would be contented, and keep from wishing to change lots with others.

The Dog and the Shadow.

A Dog crossing a little river with a piece of flesh in his mouth, saw his own shadow in the water, and took it for another dog that was carrying another piece of flesh; being very greedy, he snapt at the Shadow, and by that means dropt the meat from his mouth, which sunk to the bottom, and was quite lost.

MORAL.

He that catches at more than belongs to him, justly deserves to lose what he has.

The Proud Frog.

AN Ox grazing in a meadow, chanced to be seen by a Frog. At first the little creature stared at the great beast with astonishment; but after a while she took it in her head to try to swell herself out to the same size: so she puffed and blowed, and strained and strained, till she burst herself.

MORAL.

A person who strives to live equal with one of greater fortune than himself, is sure to share the fate of the Frog in the fable.

— 4 —

The Viper and the File.

A Viper entering a smith's shop, -looked up and down for something to eat; and finding a File, began to gnaw it greedily. The File told him very gruffly, that he had best be quiet, and let him alone, for that he would get nothing by nibbling at one who upon occasion could bite iron and steel.

MORAL.

This fable cautions us not to try to hurt any one, as we cannot tell what they may be able to do in return.

— 5 —

The Fox and the Goat.

A Fox having tumbled by chance into a well, had been contriving a long while how

to get out, but to no purpose; at last a Goat came to the place, and Reynard called out, Ah, neighbour, won't you step down to me? You can't think what good water there is. Though the Goat was not thirsty, for the sake of good liquor he leapt in; and the Fox, taking advantage of his horns, nimbly leapt out, leaving the foolish Goat at the bottom of the well, to shift for himself.

MORAL.

This fable teaches us to consider well who it is that advises us before we follow their advice.

— 6 —

The Countryman and the Snake.

A Countryman in a hard frost found a Snake under a hedge almost frozen to death with cold. Out of pity he carried it home, and laid it upon the hearth near his fire. In a short time, being revived, the Snake raised itself, and flew first at his friend's wife, then at his children, and at last at the Countryman himself; but the good

man caught him, and flung him out of door again, saying at the same time, Ungrateful wretch! is this the return you make for my saving your life? Go and starve, as you deserve to do.

MORAL.

This fable shews how hateful ingratitude is. Those people who return evil for good provoke their benefactors to cast them off.

— 7 —

The Ass in the Lion's Skin.

THE Ass, finding the skin of a Lion, put it on, and going into the woods, thought to pass for one of those noble beasts; but they perceived his long ears peeping out, which made them guess who he was; and as soon as he opened his mouth, they knew by his braying that he was no better than an Ass, and treated him as a *foolish* Ass for his false pretences.

MORAL.

This fable may be applied to those persons in low stations who dress themselves out in such kind of clothes as ladies and gentlemen

wear. They soon discover themselves to be mean, low bred people by their manners and discourse, and are laughed at for their awkward attempt at gentility.

— 8 —

The Crow and the Pitcher.

A Crow, ready to die with thirst, flew to a Pitcher which he beheld at some distance. When he came, he found water in it, but so near the bottom, that he could not reach it. Then he tried to overturn the pitcher, but he had not strength to do it. At last, seeing some pebbles near, he took them one by one in his mouth, and cast them into the pitcher, which made the water run high enough for him to drink, and he quite satisfied his thirst.

MORAL.

This fable teaches people not to sit down in despair at the first disappointment; as what cannot be brought about one way, may by another. Industry and forecast overcome many difficulties.

The Jack Daw and Peacocks.

A certain Jack Daw was so proud that he was not contented to be like his fellows, but wanted to have a finer plumage, and live in a higher rank. This he could not honestly do; but he contrived to pick up some Peacocks' feathers, which he stuck among his own, and then mixed with the Peacocks, hoping to pass for one himself, and live like them. But the Peacocks soon discovered that he was no better than a thieving Jack Daw, dressed out in their feathers, and feeding upon their provisions; so they fell upon him, and not only stripped him of his borrowed plumes, but of some of his own feathers also; and sent him back full of wounds, and in a very shabby trim.

The thievish Jack Daw then hoped to get in among his old companions; but one of them having seen from a tree, on which he perched from day to day, how he had acted, and how he had been punished, informed the rest; and as soon as the disgraced Daw pre-

sented himself, they drove him away also, saying to him, We will not flock with you : if you had been contented to live honestly in your proper rank, you would not have met with the punishment that has been justly inflicted upon you by the Peacocks.

MORAL.

Whoever obtains finery or good living by dishonest means, must expect to be punished by his superiors, and slighted by his equals, like the Jack Daw in the fable.

— 10 —

The Ant and the Fly.

ONE day an impertinent Fly treated an industrious Ant with great contempt, boasting that he himself enjoyed all the luxuries and pleasures of the gay world, while the other kept drudging on in the country.

You may ridicule me as much as you please, said the Ant, and set yourself up above me ; it is very true, you do not work for your living, and while summer lasts you may enjoy your good things ; but pray what have

you provided against winter? Perhaps I may have a warm house over my head, and plenty of provisions about me, while you are starving with cold and hunger.

MORAL.

Such a reply as the Ant made to the Fly many an honest labourer in the country may make to fine footmen, who insult over them, and set up for their betters.

— II —

The Ant and Grasshopper.

IN the winter season a number of Ants were busily employed in taking care of their corn, which they brought up and laid in the air in heaps. A Grasshopper, which had chanced to outlive the summer, but was ready to starve with cold and hunger, entreated one of them to give him a grain of corn to relieve his necessity. The Ant asked him how he had passed the summer, that he was in such a destitute condition. Alas! said he, I passed my time merrily, in drinking, singing, and dancing, and never once thought

of winter. O, said the Ant, if that is the case, I can only say, They who drink, sing, and dance, in summer, must starve in winter.

MORAL.

Those who waste their best days in idle diversions, are likely to find themselves wretched and unpitied in their old age, for they have no right to live upon the labours of others.

— 12 —

The Husbandman and his Sons.

A certain Husbandman, being at the point of death, called his Sons to his bed-side, and said to them, All the patrimony I have to bequeath you is my farm and my garden, of which I make you joint heirs. But I am persuaded that, if you will search them well, you will find a treasure somewhere in the ground within a foot of the surface. From this discourse the Sons thought that their father had hid money in the earth; so, as soon as they well could after his death, they carefully dug up every part of the farm and garden; but no

money could they find: however they found a real treasure, for their labour was amply repaid by abundant crops.

MORAL.

Labour and industry, well applied, seldom fail of finding a recompense.

— 13 —

The old Man and his Sons.

AN old Man had several Sons, who were often quarrelling. The Father tried many ways to reconcile them, but all to no purpose; at last he ordered them all to meet together, and sent for a bundle of sticks, which he desired each of them in turns to endeavour to break: every one tried with all his force, but in vain, for the sticks being bound fast together, it was impossible to do it.

After this the Father ordered the bundle to be untied, and gave a single stick to each of his Sons, desiring them to break it, which each did with the greatest ease. He then said to them, My Sons, keep yourselves bound together by the bonds of affection,

and no one will be able to hurt you ; but if you suffer yourselves to be divided, you will be liable to be destroyed for want of each other's assistance.

MORAL.

If brothers and sisters quarrel among themselves, they cannot expect much prosperity in the world.

— 14 —

The Farmer and the Redbreast.

A Farmer pitched his net in the fields to take the pigeons and sparrows that eat his new sown corn. He took a number of those birds, and among them a Robin Redbreast, who had made acquaintance with them. The Redbreast pleaded hard for life, saying he was a bird that scorned dishonest practices, took care of his mate and young ones, and endeavoured to pay for what he eat, by cheering the country people with his songs in the dreary season of winter. All this may be very true, replied the Farmer ; but as I have taken you in bad company, and, for aught I know, you have been a partner of their

crime, you must expect to partake of their punishment likewise.

MORAL.

This fable shews the danger of keeping bad company.

— 15 —

The Shepherd's Boy.

A certain Shepherd's Boy kept his sheep upon a common, and in sport and wantonness would often cry out, The wolf! The wolf! By this means he several times drew the husbandmen in an adjoining field from their work, and then laughed at them.

Soon after the wolf came indeed, and the Boy cried out in earnest; but the husbandmen, supposing him in sport, gave no heed to his cries; and not only the sheep were devoured, but he himself killed, in endeavouring to preserve them.

MORAL.

Liars are not believed even when they speak truth.

The Hare and the Tortoise.

A Hare insulted a Tortoise on account of his slowness, and boasted of her own speed in running. Let us make a match, said the Tortoise, and see who can go two miles in the shortest time. Agreed, said the Hare. So they started together, and the Hare set off very fast at first, and soon outran the Tortoise. When she was got a great way before, she squatted down in a fern that grew by the way and took a nap, thinking that if the Tortoise should pass her she could easily overtake him.

In the mean while, the Tortoise went jogging on a slow but even pace, while the Hare overslept herself; so the Tortoise arrived at the end of the race first.

MORAL.

Industry and application to business will make amends for the want of a quick and ready wit.

The Young Men and the Cook.

Two Young Men went into a cook's shop together, under pretence of getting their dinner, and while the Cook's back was turned, one of them snatched up a piece of beef, and gave it to his companion, who clapt it under his cloak. The Cook turning about again and missing his beef, began to charge them with it; upon which he who first took it swore bitterly that he had it not, and he that had it swore as heartily that he did not take it. Why, look ye, gentlemen, says the Cook, I see your artfulness plain enough; and though I cannot tell which of you has taken my meat, I am sure between you both there are a thief and a couple of rascals.

MORAL.

An attempt to deceive is as bad as a downright lie.

The Master and Scholar.

As a Schoolmaster was walking upon the bank of a river, not far from his school, he heard a cry as of one in distress, and going forwards he saw one of his scholars hanging by the bough of a willow. The boy had been learning to swim with corks, and thinking himself an expert swimmer, had thrown them aside, and ventured into the water without them. The force of the stream carried him beyond his depth, and had not the branch of the willow hung in his way, he would certainly have been drowned.

The Master took this occasion of giving all his Scholars a lecture on the rashness of youth. Let this, said he, be an example to every one of you in the conduct of your future life; never to throw away your corks till time has given you strength and experience to swim without them.

MORAL.

Young persons stand in need of assistance on most occasions. Let them not trust

wholly to their own strength either of body or mind, but make use of the aid which is offered to them by their friends and instructors.

Proper Names divided into Syllables.

A-bel	Be-zah	Ed-ward
Ab-ner	Be-zed	El-dad
A-bram	Bo-az	E-noch
A-dah	Ca-leb	Esh-col
A-dam	Car-mel	Esh-her
A-gag	Car-mi	E-than
A-gar	Ce-phas	Ez-ra
A-hab	Che-rub	Fran-cis
A-sa	Cle-mens	Ga-al
A-chan	Cof-by	Ga-lal
A-mon	Cu-shan	Ga-zu
A-mos	Da-shan	Go-mel
A-saph	Da-than	Go-mer
A-shur	Da-vid	Ha-dad
A-ram	Del-phos	Ha-gab
A-haz	De-mas	Ha-mul
Am-non	Dib-lah	Ha-rim
An-drew	Di-nah	Ha-rar
Ba-al	Dor-cas	Hat-til
Ba-lak	Do-eg	He-lah
Ba-bel	E-ber	Hi-ra
Bil-hah	E-den	Hi-el
Ba-rak	E-der	Ho-bad

Ho-deſh	Ma-dan	Pu-ah
Ho-than	Ma-gog	Rab-bi
Hul-da	Mar-tha	Ra-hab
Hu-ſhi	Ma-ry	Ra-han
Hu-ſhim	Me-ſhech	Ra-phel
Hu-zoth	Mi-chal	Ra-chel
Ja-bal	Mil-cah	Ra-chab
Ja-beſh	Mil-com	Reu-ben
Ja-cob	Mo-loch	Re-hum
Ja-el	Na-bal	Ri-ba
Ja-kin	Na-dab	Rib-kah
Ja-phet	Na-gah	Ku-mah
Jeph-leth	Na-both	Ri-phath
Jeph-thah	Na-hor	Ro-gel
Jok-tan	Na-than	Sal-tah
Jo-nah	Na-hum	Sa-ra-i
Jo-ſeph	Ne-pheg	Sa-rah
Jo-tham	Nim-rod	Se-ba
Ph-ra	No-ah	Se-lim
ſhi	O-bed	Sar-dis
ſh-top	O-mer	Shal-lum
ſ-thri	O-nan	Sham-gar
u-bal	Om-ri	She-chem
Ka-deſh	O-phir	She-phat
Ke-dom	Oph-ri	She-ber
Ke-dar	Or-nan	Ship-tan
Ke-zah	Oth-ni	Shub-na
La-ban	Pa-lal	Shu-mi
La-mech	Pal-ti	So-dom
Le-ah	Pa-trick	Shu-ſhan
Le-m-noa	Pe-leg	Shob-nah
Le-vi	Pha-rez	Sha-drech
Le-bi	Phi-col	Sho-bal

Tal-mud	A-bi-da	Ben-ja-mia
Tal-mon	A-bi-dan	Ben-o-ni
Til-nah	A-bi-el	Be-li-al
Ta-pheth	A-bi-gail	Beth-sai-da
Top-lar	A-bi-hail	Beth-le-hem
To-phet	A-bi-hu	Bel-shaz-zar
To-ah	A-bi-ram	Be-na-jah
To-hu	A-bi-shag	Be-he-moth
Tu-bal	A-chi-or	Bar-jo-na
Vash-ti	A-dri-el	Ba-la-din
Voph-fi	A-dul-lam	Be-e-ri
U-phaz	A-ga-bus	Bar-zil-lai
U-ri	A-hi-jam	Bar-rab-bas
U-rim	A-hi-jah	Beth-a-ven
Uz-zah	A-hi-moth	Beth-ar-bel
Za-dab	A-hi-or	Beth-pa-zaz
Ze-mas	A-hi-lod	Be-thi-an
Za-dok	A-hi-han	Be-ni-ah
Zam-bri	A-ho-lah	Beth-ra-pha
Zi-don	A-mo-rite	Be-a-loth
Zi-on	A-sa-hel	Beth-e-zel
Ze-resh	A-mi-thi	Beth-ga-der
Ze-phi	Am-mi-el	Bo-che-zar
Zim-ri	Az-me-reth	Be-tha-ny
Zo-peth	A-grip-pa	Ba-by-lon
Zo-ek	Af-ke-lon	Beth-e-mech
	Ash-ta-roth	Beth-re-chab
A-bra-ham	A-se-neth	Bel-ze-bub
Ab-di-el	A-re-tas	Be-lo-din
Ab-di-ah	A-ri-el	Ca-na-an
A-bag-than	Ba-la-am	Cen-chre-a
A-bi-a	Ba-a-sha	Cal-va-ry
A-bi-an	Bar-na-bas	Car-che-mish

Ca-she-na	Ga-li-lee	Jo-se-phat
Ca-shu-lim	Gil-le-ad	Jo-na-than
Cin-ne-reth	Go-mor-rah	I-sai-ah
Clau-di-a	Ge-ri-zim	Ish-bo-sheth
Che-ma-rim	Gi-be-on	If-sa-char
Cai-a-phas	Ge-ne-fis	Jo-na-dab
Cle-o-phas	Ge-ze-rite	Jo-shu-a
Cli-to-phar	Gol-go-tha	Jo-an-na
Co-lof-se	Ha-bak-kuk	Je-phun-neth
Co-ni-ah	Ha-da-shah	Je-re-my
Co-ra-zin	Ha-na-ni	Ju-de-a
Chin-na-ni	Har-bo-nar	Is-ra-el
Che-phi-ra	Han-na-than	Ish-ma-el
Col-he-zeth	Ha-za-el	Je-du-thon
Che-sa-lon	Ho-se-a	Ka-mu-el
Che-na-ni	Ho-san-nah	Kad-mi-el
Ele-a-zar	Ho-she-a	Kad-ze-el
E-li-phaz	Ha-vi-lah	Ku-sha-jah
El-ho-shite	Hil-ki-ah	Ke-tu-ra
E-sa-is	Ha-voth-ja-ir	Ki-shi-on
El-mo-dad	Ha-shu-pha	Ke-do-moth
E-raf-tus	Hid-de-kei	Kib-za-bim
E-li-mas	Ha-ro-nite	Kir-ha-rish
El-cha-nan	Hash-mo-nah	Ly-bi-a
Esh-ba-al	Hu-sha-thite	Ly-di-a
Ex-o-dus	Ja-a-zar	La-za-rus
Ga-bri-el	Ja-bu-el	Le-ba-non
Gal-ba-num	Je-ze-bel	Le-mu-el
Ge-ha-zi	Jo-fi-ah	Lu-ci-fer
Ga-da-renes	I-cha-bod	Lo-am-mi
Go-li-ath	Je-ho-vah	Lu-ci-us
Ger-ge-senes	Je-ho-ram	Lar-pe-doth
Gi-de-on	Je-mi-ma	Leb-be-us

Mag-da-len	Ne-gi-noth	Ra-pha-el
Ma-ha-reth	Ne-hi-lah	Rab-bo-ni
Ma-a-chah	Ne-phru-sim	Rhe-gi-um
Ma-ha-lah	Ne-zi-ah	Ro-ge-lim
Ma-ha-rai	Oth-ni-el	Re-phu-jah
Mor-de-cai	Oz-zi-el	Ra-ma-jah
Mat-thi-as	O-lym-pus	Sa-mu-el
Mi-le-tum	O-ri-on	San-bal-lat
Ma-la-chi	Pa-a-rai	Sa-be-ans
Me-ra-ri	Pa-gi-el	Sy-ri-a
Me-ri-both	Pa-le-stine	Su-san-nah
Me-shul-lam	Pa-tri-arch	She-mu-jah
Mi-cha-el	Pal-gi-el	Shi-me-i
Ma-naf-feh	Pa-thru-sim	Sham-mu-ah
Mi-ri-am	Pe-nin-nah	Shaz-ba-zar
Ma-no-ah	Phi-le-mon	Si-me-on
Mish-man-na	Pub-li-us	Sha-ro-nite
Miz-ra-im	Phi-lip-pi	She-a-jah
Mer-ca-tor	Per-si-a	She-ba-im
Ma-na-hem	Pe-nu-el	Shab-ba-thi
Mik-ne-jah	Phi-ne-has	Sof-the-nes
Mef-fi-ah	Pen-ni-el	Syn-ti-che
Mef-fi-as	Po-ti-phar	Ste-pha-nus
Na-a-man	Pris-cil-la	Syl-va-nus
Naph-ta-li	Pon-ti-us	Shib-bo-let
Na-ba-joth	Phi-lis-tines	Sar-do-nyx
Ne-co-dan	Pro-se-lyte	Sa-rep-ta
Ni-cho-las	Phry-gi-a	Se-ra-phim
Ni-ne-veh	Pe-riz-zites	Ser-gi-us
Ne-ri-ah	Pen-te-cost	Ta-bi-el
Neph-to-ah	Rab-sha-keh	To-bi-ah
Na-a-mah	Ra-me-ses	To-bi-as
Na-za-reth	Re-be-kah	Tu-bal-cais

To-gar-mah	Zab-di-el	Cy-re-ni-us
Ti-ri-a	Ze-re-da	Co-rin-thi-an
Te-ko-a	Ze-mi-ra	Co-he-ni-ah
Tem-a-nite	Za-a-van	Cen-tu-ri-on
Te-ra-phim	Zi-bi-a	Cor-ne-li-us
Ter-ti-us	Za-ta-tan	Gen-ne-fa-ret
Tri-po-li	Za-rep-ta	Ga-la-ti-a
Try-phe-na	Ze-ma-rite	Ga-la-ti-ans
Try-pho-sa		Gi-le-ad-ite
Ty-ri-a	A-bi-a-thar	Ga-ma-li-el
Thad-de-us	A-bed-ne-go	Ge-da-li-ah
Ter-tul-lus	A-bi-me-lech	Geth-se-me-ne
Tro-phi-mus	A-tha-li-ah	Ge-tho-li-as
Ty-chi-cus	A-za-ri-ah	He-ro-di-as
Thra-ci-a	A-do-ni-jah	He-ze-ki-ah
Thes-sa-ly	A-bi-na-dab	Her-mo-ge-nes
Ter-ti-us	A-do-ni-kam	Han-na-ni-ah
Uz-zi-ah	A-ma-shi-ah	Hor-ha-gid-gad
U-ri-ah	A-lex-an-der	He-tru-ri-a
U-phar-sin	A-za-ri-ah	Hel-ve-ti-a
U-ti-ca	Be-thu-li-a	Hy-me-ne-as
U-ri-el	Ba-al-ze-phon	Hac-cha-ti-ah
Za-che-us	Ba-al-be-roth	Ho-bo-ni-ah
Ze-bu-lon	Be-el-ze-bub	Har-ba-bi-ah
Zo-bi-am	Be-er-she-ba	Ho-ro-na-um
Zip-po-rah	Be-ra-chi-ah	I-co-ni-um
Ze-re-da	Beth-a-ra-ba	Il-ly-ri-a
Zu-ri-el	Beth-a-ny	Im-ma-nu-el
Zo-he-leth	Bo-a-ner-ges	I-tu-re-a
Zal-mun-nah	Bar-te-me-us	Je-re-mi-ah
Za-no-ah	Barzil la-i	Je-ce-li-ah
Za-re-ah	Bar-ba-ri-an	Je-re-mi-as
Za-bi-nah	Cle-o-pa-tra	Je-ru-sa-lem

Je-kab-ze-el	O-tha-li-ah	She-pha-ni-ah
I-ta-li-an	O-ba-di-ah	She-pa-thi-ah
Ke-ren-hap puch	O-za-zi-ah	Sam-ga-ne-bo
Ke-he-la-thah	O-bed-e-dom	The-o-phi-lus
Kir-jath-je-rom	O-ne-fi-mus	Thy-a-ti-ra
Ki-ri-be-se-th	Pto-li-me-us	Ti-be-ri-as
Le-vi-a-than	Pi-fi-di-a	Tro-gi-li-um
Mel-chi-ze-dek	Pa-la-ti-ah	Te-ba-li-ah
Mat-ta-ni-ah	Phi-lo-lo-gus	The-o-do-rus
Ma-az-zi-ah	Po-ti-phe-ra	Ves-pa-fi-an
Mer-cu-ri-us	Pa-les-ti-na	Vi-tel-li-us
Ma-ra-na-tha	Re-to-ri-um	Vic-to-ri-a
Mat-ta-thi-a	Re-ma-li-ah	Ze-cha-ri-a
Na-tha-na-el	Re-ho-bo-am	Za-i-na-im
Ne-a-po-lis	Re-ha-bi-ah	Ze-pha-ni-ah
Ni-co-de-mus	Re-ma-tha-im	Ze-ro-ba-bel
Ne-he-mi-ah	Sen-na-che-rib	Ze-de-ki-ah
Ne-tha-ni-ah	Se-ma-ri-ah	Ze-lo-phe-ad
Na-ah-di-ah	Se-le-mi-ah	Ze-ma-ra-im
Ne-to-pha-thi	She-ar-ja-shub	Ze-ra-da-tha
Ne-ha-li-el	She-ba-ni-ah	Ze-ra-shad-di

A-lex-an-dri-a	Ca-pa-do-ci-a
A-do-ni-ze-bek	Ca-ta-lo-ni-a
A-ha-su-e-rus	Che-der-la-o-mer
A-bel-miz-re-im	Deu-te-ro-no-my
A-dra-myt-ti-um	Ec-cle-si-as-ti-cus
A-pol-lo-ni-a	E-di-be-o-lech
A-do-ni-ze-deck	E-vil-me-ro-dach
Ba-al-pe-ra-zim	E-thi-o-pi-a
Beth-ba-al-me-on	He-li-o-po-lis
Ba-al-sha-li-zah	Hi-e-ra-po-lis
Ba-al-oth-be-or	Je-be-re-he-ah

Je-ho-va-ni-fi	Ne-bu-chad-nez-zar
Je-ho-va-shal-lom	Ne-bu-chad-de-nof-for
Ki-ri-a-tha-im	O-ne-fi-pho-rus
Ki-ri-ath-ar-ba	Phi-la-del-phi-a
Ki-ri-ath-e-ba-al	Ri-zam-til-lup-put
Ma-ce-do-ni-a	Ta-li-the-cu-mi
Ma-she-ra-be-el	Thef-sa-lo-ni-ca
Me-so-po-ta-mi-a	Ta-a-neth-shi-loth

LESSONS;

With SCRIPTURE NAMES.

When you read these Lessons divide the Words as you go along into Syllables.

Lesson I.

God made the heavens and the earth, and all things in them.

Adam was the first man, Eve was the first woman that God made; he placed them in Paradise, the garden of Eden.

Cain and Abel were the sons of Adam and Eve; Cain killed his brother Abel.

Cain had a son named Enoch; Enoch had a son named Irad; Irad had a son named Mehujael; Mehujael had a son named Methusael; Methusael had a son named Lamech.

Lamech had two wives; the name of the

one was Adah, the name of the other was Zillah.

Lamech had three sons ; Jabel, Jubal, and Tubal Cain, and a daughter named Naamah. Tubal Cain was the first who wrought in brass and iron ; Jubal was the first that played on instruments of music. Jabel was the first that dwelt in tents.

Lesson 2.

ADAM, the first man, had another son named Seth ; and sons and daughters besides him. Adam lived nine hundred and thirty years.

Seth had a son named Enos. Seth lived nine hundred and twelve years.

Enos had a son named Cainan. Enos lived nine hundred and five years.

Cainan had a son named Mahalaleel. Cainan lived nine hundred and ten years.

Mahalaleel had a son named Jared. Mahalaleel lived eight hundred ninety and five years.

Jared had a son named Enoch. Jared lived nine hundred sixty and two years.

Enoch had a son named Methuselah. When Enoch had lived three hundred and sixty-five years, God took him to heaven.

Methuselah had a son named Lamech. Methuselah lived nine hundred sixty and nine years; he was the oldest man that ever lived.

Lamech had a son named Noah. Lamech lived seven hundred seventy and seven years.

Lesson 3.

NOAH had three sons; Shem, Ham, and Japheth. In the days of Noah God brought a great flood of waters upon the earth, which drowned all the living creatures, and every man, woman, and child, that was not in the ark; but God preserved Noah, and his wife, and his three sons, Shem, Ham, and Japheth, and their three wives, and the living creatures that were with them in the ark; and when the waters were dried up, they came out of the ark: and by the families proceeding from the three sons of Noah, the earth was in process of time filled with people.

Noah lived nine hundred and fifty years.

Lesson 4.

THE sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

The sons of Gomer were, Ashkenaz, Riphath, and Togarmah.

The sons of Javan were, Elishah, Tarshish, Kittim, and Dodanim.

The sons of Ham were, Cush, Mizraim, Phut, and Canaan. The sons of Cush were, Seba, Havilah, Sabtah, Raamah, Sabtecha; and the sons of Raamah Dedan and Nimrod.

Nimrod was the first king of Assyria; and the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

The sons of Mizraim were, Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Caphtorim. Casluhim was the father of Philistim.

Lesson 5.

THE sons of Canaan were, Sidon and Heth: from Canaan came also the Canaanites; namely, the Jebusites, the Amorites,

the Gilegites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Amathites.

The sons of Shem were, Elam, Ashur, Arphaxad, Lud, and Aram.

Ashur built Nineveh, Rehoboth, Calah, and Resen.

The sons of Aram were, Uz, Hul, Gether, and Mash.

The son of Arphaxad was Salah; the son of Salah was Eber; and unto Eber were born two sons, Peleg and Joktan.

And the names of Joktan's sons were, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab.

Lesson 6.

SHEM, the son of Noah, lived six hundred years.

Arphaxad, the son of Shem, lived four hundred and thirty-eight years.

Salah, the son of Arphaxad, lived four hundred and thirty-three years.

Eber, the son of Salah, lived four hundred and sixty-four years.

Peleg, the son of Eber, lived two hundred and thirty-nine years.

Reu, the son of Peleg, lived two hundred and thirty-nine years.

Serug, the son of Reu, lived two hundred and thirty years.

Nahor, the son of Serug, lived one hundred and forty-eight years.

Terah, the son of Nahor, lived two hundred and five years; and Terah died in the land of Haran.

Terah had three sons; Abram, Nahor, and Haran. The name of Abram's wife was Sarai; the name of Nahor's wife was Milcay; she was the daughter of Haran, and Lot was the son of Haran. Haran died before his father in the land of his nativity, in Ur of the Chaldees.

Lesson 7.

AND it came to pass, that while Abram dwelt at Mamre, there was war between the kings of the nations near him.

Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

All these were joined together in the vale of Siddim, which is the salt sea.

Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth-Karnaim, and the Zuzims in Ham, and the Enims in Shaveh-Kiriathaim, and the Horites in mount Seir, unto El-paran,

And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt at Hazezon-tamar.

Lesson 8.

AND Abraham had a son in his old age, as the Lord had said unto him ; and he called his

name Isaac. And Abraham was an hundred years old when Isaac was born unto him.

And Abraham had another son besides Isaac, and his name was Ishmael; and his mother's name was Hagar; he was born when Abraham was fourscore and six years old.

And Sarah was an hundred and twenty and seven years old when she died at Kirjath-arba, the same is Hebron, in the land of Canaan. And Abraham bought of Ephron, the Hittite, the field and the cave of Machpelah; and there he buried Sarah his wife, in the cave of the field of Machpelah, which is before Mamre.

Lesson 9.

THEN again Abraham took a wife, and her name was Keturah; and she bare him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

And the sons of Jokshan were, Sheba and Dedan. The sons of Dedan were, Ashurim, Letushim, and Leummim.

The sons of Midian were, Ephah, Ephraim, Hanoah, Abidah, and Eldaah.

And Abraham lived an hundred and three-score and fifteen years: then Abraham yielded up the ghost, and his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zoar, the Hittite, which is before Mamre.

And Abraham served God all the days of his life, and is called the father of the Faithful, because he set the pattern of believing truly in God.

He was also honoured with the title of the friend of God; because he forsook all false gods, and loved and served the Lord only.

Lesson 10.

AND it came to pass that after the death of Sarah, Abraham sent his faithful servant Eliezer, who was the steward of his household, to fetch a wife for his son Isaac from among his own kindred, that he might not take a wife for himself from among the wicked Canaanites.

And Eliezer went to Mesopotamia, to the house of Bethuel, the son of Milcah, and Nabor, the brother of Abraham.

And Bethuel had a son named Laban, and a daughter named Rebekah; and Rebekah went with Eliezer, Abraham's servant, into the land of Canaan; and she became the wife of Isaac, and Isaac loved her.

Isaac was forty years old when he took to wife Rebekah, the daughter of Bethuel, the Syrian, the sister of Laban, the Syrian.

Lesson 11.

WHEN Isaac was born, Ishmael and his mother Hagar were sent away from Abraham's house; but the Lord promised Abraham, that of Ishmael he would make a great nation. And Ishmael dwelt in the wilderness of Paran; and he married a wife out of the land of Egypt.

Now these are the names of the sons of Ishmael, Abraham's son. Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadah, Tema, Jetur, Naphish, and Kedemai.

These are the sons of Ishmael, and these are their names by their towns and by their castles: twelve princes according to the nations.

And these are the years of the life of Ishmael, an hundred thirty and seven years.

Lesson 12.

AND Isaac and Rebekah had two sons, Esau and Jacob. Esau was the first born; but he sold his birth-right to Jacob, and Jacob went by subtilty, and obtained his father's blessing also.

Now Esau, when he was forty years old, had married Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite; which gave grief of mind to Isaac and Rebekah.

And Rebekah said unto Isaac, I am weary of my life, because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

And Isaac called Jacob, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise, go to Padan-aram, to the house of Bethuel, thy mother's father, and take thee

a wife from thence of the daughters of Laban, thy mother's brother.

And Isaac sent away Jacob; and he went to Padan-aram, unto Laban, the son of Bethuel the Syrian, the brother of Rebekah, Esau and Jacob's mother,

Then went Esau unto Ishmael, and took, besides the wives that he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

Lesson 13.

LABAN the Syrian, the brother of Rebekah, had two daughters, Leah and Rachel; and Jacob loved Rachel, and covenanted with Laban to serve him seven years if he would give him to wife Rachel his youngest daughter.

But Laban deceived Jacob, and gave him Leah instead of Rachel; then Jacob agreed to serve him seven years more for Rachel. So Jacob married both the daughters of Laban.

And Jacob had twelve sons: the names of

his sons were Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. And his daughter's name was Dinah.

And Jacob became very rich in the land of Syria, in flocks and in herds, in men servants and maid servants, in camels and in asses. And he took his wives and his children, and all that he had, and went away from Laban the Syrian, to go into the land of Canaan; and he came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron; where Abraham and Isaac sojourned.

And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died; and his sons Esau and Jacob buried him.

Lesson 14.

Jacob dwelt in Canaan, but Esau dwelt in mount Seir, which is Edom; and these are the generations of Esau, the father of the Edomites, in mount Seir,

These are the names of Esau's sons; Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Bashemath, the wife of Esau; Jeush, Jaalam, and Korah, the sons of Aholibamah, Esau's wife.

And these are the dukes of the sons of Esau.

The sons of Eliphaz, the first-born of Esau, were, duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke Amalek.

The sons of Reuel, Esau's son, were, duke Nahath, duke Zerah, duke Shammah, duke Mizzah.

And these are the dukes that came of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, and duke Korah.

Lesson 15.

THESE are the journeys of the children of Israel which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

They departed from Rameses, and pitched in Succoth; from Succoth they came to Etham; from Etham they removed to Pihahiroth, which is before Baal Zephon; and they pitched before Migdol.

And they went through the midst of the sea to Etham, and pitched at Marah: from Marah they departed to Elim; and they removed from Elim, and encamped by the Red Sea.

And they removed from the Red Sea, and encamped in the wilderness of Sin,

And they took their journey out of the wilderness of Sin, and encamped at Dophkah.

And they departed from Dophkah, and encamped in Alush.

And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

And they departed from Rephidim, and pitched in the wilderness of Sinai.

And they removed from the desert of Sinai, and pitched at Kibroth-hataavah.

And they departed from Kibroth-hataavah, and encamped at Hazeroth.

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And they removed from the desert of Sinai, and pitched at Kibroth-hataavah.

And they departed from Kibroth-hataavah, and encamped at Hazeroth.

Lesson 16.

AND they departed from Hazeroth, and pitched in Rithmah.

And they departed from Rithmah, and pitched at Rimmon-parez.

And they departed from Rimmon-parez, and pitched in Libnah.

And they removed from Libnah, and pitched at Rissah.

And they journeyed from Rissah, and pitched in Kehelathah.

And they went from Kehelathah, and pitched in mount Shapher.

And they removed from mount Shapher, and encamped in Haradah.

And they removed from Haradah, and pitched in Makheloth.

And they removed from Makheloth, and encamped at Tahath.

And they departed from Tahath, and pitched at Tarah.

And they removed from Tarah, and pitched in Mithcah.

Lesson 17.

And they went from Mithcah, and pitched in Hashmonah.

And they departed from Hashmonah, and encamped at Moseroth.

And they departed from Moseroth, and pitched in Bene-jaakan.

And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

And they went from Hor-hagidgad, and pitched in Jotbathah.

And they removed from Jotbathah, and encamped at Ebronah.

And they departed from Ebronah, and encamped at Ezion-gaber.

And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the chil-

dren of Israel were come out of the land of Egypt, in the first day of the fifth month.

And Aaron was an hundred and twenty and three years old when he died in mount Hor.

Lesson 18.

AND king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

And they departed from mount Hor, and pitched in Zalmonah.

And they departed from Zalmonah, and pitched in Punon.

And they departed from Punon, and pitched in Oboth.

And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

And they departed from Iim, and pitched in Dibon-gad.

And they removed from Dibon-gad, and encamped in Almon-diblathaim.

And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim, in the plains of Moab.

Lesson 19.

AND after the death of Moses, Joshua was the leader of the children of Israel; and Joshua took the whole land, according to the word of the Lord, and gave it for an inheritance unto Israel, according to their tribes.

And these are the kings of the country which Joshua smote on the other side Jordan:

Sihon king of the Amorites, and Og king of Bashan.

And these are the kings of the country which Joshua smote on this side of Jordan:

In the mountains, and in the vallies, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

10 The king of Jericho, one: the king of Ai,
which is beside Beth-el, one:

The king of Jerusalem, one: the king of
Hebron, one:

11 The king of Jarmuth, one: the king of
Lachish, one:

The king of Eglon, one: the king of Ge-
zer, one:

12 The king of Debir, one: the king of Ge-
der, one:

13 The king of Hormah, one: the king of
Arad, one:

The king of Libnah, one: the king of
Adullam, one:

14 The king of Makkedah, one: the king of
Bethel, one:

The king of Tappuah, one: the king of
Hepher, one:

The king of Aphek, one: the king of La-
sharon, one:

The king of Madon, one: the king of
Hazor, one:

15 The king of Shimron-meron, one: the
king of Achshaph, one:

The king of Taanach, one : the king of Megiddo, one :

The king of Kedesh, one : the king of Jokneam of Carmel, one :

The king of Dor, in the coast of Dor, one : the king of the nations of Gilgal, one :

The king of Tirzah, one : all the kings thirty and one.

Lesson 20.

These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city.

Who came with Zerubbabel ; Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilsham, Mispereth, Bigvai, Nehum, Baanah ; the number, I say, of the men of the people of Israel, was this :

The children of Parosh, two thousand an hundred seventy and two.

The children of Shephatiah, three hundred

seventy and two. The children of Arah, six hundred fifty and two.

The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

The children of Elam, a thousand two hundred fifty and four.

The children of Zattu, eight hundred forty and five.

The children of Zaccai, seven hundred and threescore.

The children of Binnui, six hundred forty and eight.

The children of Bebai, six hundred twenty and eight.

The children of Azgad, two thousand three hundred twenty and two.

The children of Adonikam, six hundred threescore and seven.

The children of Bigvai, two thousand threescore and seven.

The children of Adin, six hundred fifty and five.

The children of Ater of Hezekiah, ninety and eight.

The children of Hashum, three hundred twenty and eight.

The children of Bezai, three hundred twenty and four.

The children of Hariph, an hundred and twelve.

The children of Gibeon, ninety and five.

Lesson 21.

THE men of Beth-lehem and Netophah, an hundred fourscore and eight.

The men of Anathoth, an hundred twenty and eight.

The men of Beth-azmaveth, forty and two.

The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

The men of Ramah and Gaba, six hundred twenty and one.

The men of Michmas, an hundred and twenty and two.

The men of Beth-el and Ai, an hundred twenty and three.

The men of the other Nebo, fifty and two.

The children of the other Elam, a thousand two hundred fifty and four.

The children of Harim, three hundred and twenty.

The children of Jericho, three hundred forty and five.

The children of Lod, Hadid, and Ono, seven hundred twenty and one.

The children of Senaah, three thousand nine hundred and thirty.

The priests; the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

The children of Immer, a thousand fifty and two.

The children of Pashur, a thousand two hundred forty and seven.

The children of Harim, a thousand and seventeen.

The Levites: the children of Jeshua, of

Kadmiel, and of the children of Hodevah, seventy and four.

The singers: the children of Asaph, an hundred forty and eight.

The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Schobai, an hundred thirty and eight.

Lesson 22.

THE Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

The children of Keros, the children of Sia, the children of Padon,

The children of Lebanah, the children of Hagaba, the children of Shalmai,

The children of Hanan, the children of Giddel, the children of Gahar,

The children of Reaiah, the children of Rezin, the children of Nekoda,

The children of Gazzam, the children of Uzza, the children of Phaseah,

The children of Besai, the children of
Meunim, the children of Nephishehim,

The children of Bakbuk, the children of
Hakupha, the children of Harhur,

The children of Bazlith, the children of
Mehida, the children of Harsha,

The children of Barkos, the children of
Sisera, the children of Tamah,

The children of Neziah, the children of
Hatipha.

The children of Solomon's servants: the
children of Sotai, the children of Sophereth,
the children of Perida,

The children of Jaala, the children of
Darkon, the children of Giddel,

The children of Shephatiah, the children
of Hattil, the children of Pochereth of Ze-
baim, the children of Amon.

All the Nethinims, and the children of So-
lomon's servants, were three hundred ninety
and two.

And these were they which went up also
from Tel-melah, Tel-haresha, Cherub, Ad-
don, and Immer: but they could not shew

their fathers house, nor their seed, whether they were of Israel.

The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name,

WORDS from the NEW TESTAMENT.

St. Matthew.

CHAP. i. ABRAHAM, Isaac, Jacob, Judas, Phares, Zara, Thamar, Esrom, Aram, Aminadab, Naasson, Salmon, Booz, Rachab, Obed, Ruth, Jesse, David, Solomon, Roboam, Abia, Afa, Josaphat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amon, Josias, Jechonias, Babylon, Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph.

JESUS, EMMANUEL.

CHAP. ii. Bethlehem, Judea, Herod, Jerusalem, governor, Egypt, Rama, lamentation, Rachel, Archelaus, Galilee, Nazareth.

CHAP. iii. JOHN the Baptist, Esaias, baptized, Pharisees, Sadducees, repentance, Holy Ghost, throughly, unquenchable, bap-

tism, righteousness, straightway, descending,
lighting, beloved.

CHAP. iv. Wilderneck, tempted, devil,
afterward, hungred, tempter, answered, pro-
ceedeth, pinnacle, concerning, exceeding,
ministered, Nazareth, Capernaum, Zabulon,
Nephtalim, Jordan, Galilee, Gentiles, re-
gion, Simon, Peter, Andrew, straightway,
followed, James, Zebedee, synagogues,
preaching, throughout, Syria, possessed, luna-
tick, multitudes, Decapolis, Jerusalem, Judea.

CHAP. v. Multitudes, disciples, righte-
ousness, peacemakers, persecuted, candlestick,
glorified, fulfilled, whosoever, commandments,
righteousness, Pharisees, Raca, rememberest,
reconciled, adversary, officer, uttermost, adul-
tery, committed, profitable, divorcement, for-
nication, forswear, communication, whatso-
ever, despitefully, persecute, publicans.

CHAP. vi. Otherwise, hypocrites, syna-
gogues, openly, temptation, heavenly, tref-

passes, countenance, disfigure, treasures, mammon, Solomon, wherewithal, righteousness, sufficient.

CHAP. vii. Measured, beholdest, confidest, hypocrite, receiveth, destruction, ravening, prophesied, iniquity, whosoever, descended, likened, astonished, doctrine, authority.

CHAP. viii. Leprosy, testimony, Capernaum, centurion, beseeching, grievously, tormented, soldiers, Abraham, Isaac, Jacob, gnashing, ministered, possessed, fulfilled, Esaias, infirmities, sicknesses, multitudes, whithersoever, disciples, insomuch, fearful, rebuked, marvelled, possessed, exceeding, violently, perished, befallen, besought.

CHAP. ix. Entered, forgiven, blasphemeth, wherefore, easier, marvelled, glorified, Matthew, receipt of custom, publicans, Pharisees, physician, righteous, repentance, disciples, bride-chamber, bride-groom, preserved, worshipped, daughter, followed, touched, min-

strels, according, cities, villages, compassion,
scattered, plenteous, labourers.

CHAP. x. Simon, Peter, Andrew, James,
Zebedee, John, Philip, Bartholomew, Tho-
mas, Matthew, Alpheus, Lebbeus, Thaddeus,
Canaanite, Judas Iscariot, Samaritans, Gen-
tiles, lepers, Sodom, Gomorrah, synagogues,
testimony, verily, Beelzebub, variance.

CHAP. xi. Messenger, notwithstanding,
gluttonous, wine-bibber, justified, Chorazin,
Sidon, Capernaum, whomsoever.

CHAP. xii. Shew-bread, Sabbath, syna-
gogue, stretched, Pharisees, insomuch, amazed,
David, Beelzebub, desolation, gathereth, blas-
phemy, treasure, justifies, adulterous genera-
tion, Jonas, Nineveh.

CHAP. xiii. Multitudes, choked, sixty-
fold, thirty-fold, an hundred-fold, mysteries,
prophecy, Esaias, righteous, receiveth, tribu-
lation, persecution, deceitfulness, unfruitful,

parable, householder, becometh, fulfilled, children, gathered, instructed, synagogue, astonished, carpenter, Mary, Joses, Simon, Judas.

CHAP. xiv. Herod, tetrarch, Baptist, Philip, Herodias, nevertheless, beheaded, fragments, thousand, constrained, answered, beginning, immediately, worshipped, Genneset, diseased, touched, perfectly.

CHAP. xv. Pharisees, Jerusalem, transgress, tradition, whosoever, profited, commandment, hypocrites, Esaias, understand, defileth, Pharisees, adulteries, fornications, blasphemies, unwaithen, Tyre, Sidon, Canaan, grievously, Galilee, disciples, compassion, wilderness, multitude, Magdala.

CHAP. xvi. Sadducees, Cesarea, Philippl, Elias, Jeremias, Barjona, Jerusalem, Satan.

CHAP. xvii. Transfigured, Moses, Elias, overshadowed, vision, likewise, understood, lunatic, howbeit, Capernaum.

CHAP. xviii. Converted, moreover, witnesses, publican, fellow-servant, tormentor.

CHAP. xix. Asunder, divorcement, commandments, sorrowful, possessions, exceedingly, regeneration, everlasting, hundredfold, inherit.

CHAP. xx. Householder, labourers, vineyard, whatsoever, eleventh, steward, beginning, received, murmured, Jerusalem, crucify, Zebedee, indignation, exercise, dominion, ministered, Jericho, multitude, David, compassion, touched, immediately.

CHAP. xxi. Bethphage, Hosanna, Nazareth, sucklings, Bethany, henceforward, presently, withered, authority, answered, parable, husbandmen, reverence, inheritance, rejected,

CHAP. xxii. Parables, marriage, merchandise, entreated, spitefully, murderers, highways, gathered, speechless, gnashing,

Herodians, superscription, resurrection, scriptures, neighbour, Pharisees.

CHAP. xxiii. Disciples, phylacteries, uppermost, Rabbi, debtor, sweareth, weightier, omitted, extortion, sepulchres, hypocrisy, iniquity, righteous, generation, synagogues, Abel, Zacharias, Barachias, Jerusalem.

CHAP. xxiv. Temple, verily, famines, pestilences, earthquakes, beginning, afflicted, nation, prophets, iniquity, gospel, kingdom, abomination, desolation, understand, Judea, housetop, tribulation, shortened, elect, inasmuch, lightning, wheresoever, darkened, likewise, fulfilled, angels, Noe, marriage, suffered, delayeth, asunder, hypocrites.

CHAP. xxv. Bridegroom, enough, delivered, afterward, travelling, straightway, several, ability, received, reckoneth, deliveredst, gathering, slothful, exchangers, abundance, unprofitable, weeping, gnashing, separate, shepherd, prepared, foundation, hungered.

thirsty, stranger, visited, righteous, everlasting, minister, inasmuch, punishment, eternal.

CHAP. xxvi. Finished, passover, crucified, betrayed, Caiaphas, subtilty, Bethany, alabaster, precious, indignation, understood, ointment, burial, wheresoever, memorial, Judas Iscariot, covenanted, opportunity, unleavened, appointed, exceeding, sorrowful, answered, testament, henceforth, scattered, Gethsemane, Zebedee, nevertheless, Caiaphas, Nazareth, bewrayeth.

CHAP. xxix. Pontius Pilate, innocent, treasury, fulfilled, Jeremy, valued, governor, prisoner, Barabbas, persuaded, Cyrene, Golgotha, crucified, sabbathani, centurion, earthquake, Magdalene, Joseph, Arimathea, sepulchre, descended, countenance, assembled.

St. Mark.

Remission, Boanerges, legion, tradition, Corban, Syrophenician, Ephphatha, Dalmanutha, Bethsaida, Daniel, guest cham-

ber, testament, vehemently, Abba, Galilean, consultation, insurrection, pretorium, Alexander, Rufus, Eloï, Salome.

St. Luke.

CHAP. i. Forasmuch, Theophilus, Zacharias, Abia, Elisabeth, ordinances, incense, disobedient, accomplished, salutation, overshadow, handmaiden, imagination.

CHAP. ii. Cesar, Augustus, Cyrenius, saviour, swaddling-clothes, circumcising, sacrifice, turtle-doves, pigeons, Simeon, consolation, Anna, Phanuel, Aser.

CHAP. iii. Tiberius Cesar, tetrarch, Iturea, Trachonitis, Lyfaniás, Abilene, Heli, Mathat, Levi, Melchi, Janna, Mattathias, Amos, Naum, Esi, Nagge, Maath, Simei, Joanna, Rhesa, Zorobabel, Salathiel, Neri, Melchi, Addi, Cosam, Elmodam, Eliezer, Jorim, Simeon, Jonan, Eliakim, Melea, Menan, Matatha, Nathan, Jesse, Obed, Booz,

Salmon, Naasson, Aminadab, Aram, Esrom,
Phares, Thara, Nachor, Saruch, Ragau,
Phalec, Heber, Sala, Cainan, Arphaxad, La-
mech, Mathusala. Enoch, Jared, Maleleel,
Enos, Adam.

St. John.

CHAP. i. &c. Nathanael, Nicodemus, con-
demnation, Enon, Salim, Samaria, Sychar,
Samaritans, Cana, Galilee, Capernaum, Be-
thesda, Tiberias, tabernacles, Siloam, Beth-
any, Martha, Lazarus, Didymus, hitherto,
tribulation, manifested, perdition, sanctified.

CHAP. xviii. Cedron, Nazareth, Mal-
chus, Annas, Caiaphas, accusation, malefac-
tor, Barabas

CHAP. xix. Pilate, Gabbatha, Golgotha,
Arimathea.

CHAP. xx. Sepulchre, preparation, Rab-
boni, Thomas.

CHAP. xxi. Tiberias, Nathanael, Jonas.

Acts of the Apostles.

CHAP. i. Theophilus, supplication, concerning, numbered, ministry, iniquity, asunder, infomuch, Aceldama, habitation, desolate, bishoprick, Barsabas, apostleship, Matthias, eleven.

CHAP. ii. Pentecost, suddenly, utterance, confounded, Galileans, Parthians, Medes, Elamites, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, proselytes, Cretes, Arabians, Joel, patriarch, ascended, footstool, assuredly, untoward, steadfastly, fellowship, possessions, continuing, singleness.

CHAP. iii. Beautiful, amazement, together, happened, earnestly, holiness, glorified, delivered, determined, denied, murderer, witnesses, refreshing, restitution, iniquities.

CHAP. iv. Sadducees, believed, Alexan-

der, impotent, builders, salvation, unlearned, ignorant, knowledge, conferred, straitly, threatened, reported, threatenings, stretching, possessors, distribution, Barnabas.

CHAP. v. Ananias, Sapphira, straightway, whereunto, violence, exalted, repentance, Gamaliel.

CHAP. vi. Grecians, Hebrews, Stephen, Prochorus, Nicanor, Timon, Parmenas, Nicholas, Antioch, proselytes, Libertines, Cyrenians, Alexandrians, Cilicia, Asia, blasphemous.

CHAP. vii. Mesopotamia, Charran, Chaldeans, inheritance, covenant, circumcision, patriarchs, Pharaoh, Chanaan, sustenance, Sychem, Emmer, multiplied, subtilly, Egyptians, affliction, Moloch, Remphan, stiff-necked, uncircumcised, persecuted, witnesses, asleep.

CHAP. viii. Persecution, consenting, throughout, lamentation, Samana, miracles,

palsies, forcery, bewitched, forceries, continued, forgiven, Ethiopia, Candace, Ethiopians, understandest, humiliation, Azotus.

CHAP. ix. Damascus, persecutest, Ananias, Tarsus, strengthened, Cesarea, Lydda, Joppa, Dorcas, Tabitha, tarried.

CHAP. x. Cornelius, centurion, Italian, memorial, descending, accompanied, Cesarea, unlawful, respecter, oppressed, ordained, remission.

CHAP. xi. Circumcision, forasmuch, glorified, persecution, Phenice, Cyprus, Antioch, Cyrene, Grecians, Christians, Agabus, Claudius Cesar.

CHAP. xii. Apprehended, quaternions, Rhoda, reckoning, Blastus, chamberlain, nourished.

CHAP. xiii. Simeon, Niger, Lucius, Manaen, Selucia, Cyprus, Paphos, Elymas, Pamphylia, Pisidia, Benjamin.

CHAP. xiv. Iconium, Lystra, Derbe, Lycaonia, Jupiter, Mercurius, Antioch, Perga, Attalia, rehearsed,

CHAP. xv. Pollutions, strangled, Barabas, Silas, Silicia.

CHAP. xvi. Timotheus, jewess, Galatia, Mysia, Troas, Macedonia, Samothracia, Neapolis, Philippi, Lydia, divination, Thyatira, soothsaying, Romans, jailor, prisoners.

CHAP. xvii. Amphipolis, Apollonia, Thessalonica, alledging, Berea, Jason, Timotheus, Athens, Stoics, Epicureans, Areopagus, Athenians, superstitious, ignorantly, offspring, resurrection, Dionysus, Arcopagite, Damaris.

CHAP. xviii. Athens, Corinth, Aquila, Priscilla, Claudius, occupation, Timotheus, testified, Justus, Corinthians, Gallio, Sosthenes, Ephesus, Galatia, Phrygia, Apollos, Alexandria, eloquent, Achaia.

CHAP. xix. Tyrannus, vagabond, Macedonia, Erastus, Demetrius, silversmith, Diana, craftsmen, occupation, moreover, persuaded, magnificence, Ephesians, Gaius, Aristarchus, Alexander.

CHAP. xx. Sopater, Thessalonians, Ty-chicus, Trophimus, Troes, Eutychus, Assos, Mitylene, Samos, Trogyllium, Chios, Miletus, Pentecost, Secundus.

CHAP. xxi. Coos, Rhodes, Patara, Phenicia, Tyre, Ptolemais, evangelist, Mnason.

CHAP. xxii. Damascus, martyr, audience, uncondemned.

CHAP. xxiii. Ananias, resurrection, question, dissension, conspiracy, perfectly, Felix, Claudius, Lysias, Antipatris, Cesarea.

CHAP. xxiv. Tertullus, quietness, clemency, pestilent, ringleader, Drusilla, temperance, convenience, Portius Festus.

CHAP. xxv. Agrippa, Berenice, accusation, Augustus, appealed, examination, unreasonable.

CHAP. xxvi. Agrippa, permitted, patiently, authority, Damascus, mid-day, journeyed, persecutest, forgiveness, sanctified, disobedient, soberness, believest, appealed.

CHAP. xxvii. Julius, Augustus, Adramyttium, Aristarchus, Macedonian, Thessalonica, Sidon, courteously, Cilicia, Pomphylia, Myra, Lycia, Alexandria, Cnidus, Salomone, Laeca, dangerous, admonished, nevertheless, Phenice, tempestuous, Euroclydon, Clauda, undergirding, exceedingly, abstinence, hearkened, fourteenth, Adria, midnight, soldiers, discovered, main-sail, aground, unmoveable, violence, centurion, escaped.

CHAP. xxviii. Melita, barbarous, fastened, barbarians, venomous, vengeance, possessions, courteously, Publius, Alexandria, Castor, Pollux, Syracuse, Rhegium, Puteoli, Appii, forum.

NUMERAL FIGURES.

1	stands for	-	one	30	stands for	thirty
2	-	-	two	40	-	forty
3	-	-	three	50	-	fifty
4	-	-	four	60	-	sixty
5	-	-	five	70	-	seventy
6	-	-	six	80	-	eighty
7	-	-	seven	90	-	ninety
8	-	-	eight			
9	-	-	nine	100	-	one hundred
10	-	-	ten	200	-	two hundred
11	-	-	eleven	300	-	three hundred
12	-	-	twelve	400	-	four hundred
13	-	-	thirteen	500	-	five hundred
14	-	-	fourteen	600	-	six hundred
15	-	-	fifteen	700	-	seven hundred
16	-	-	sixteen	800	-	eight hundred
17	-	-	seventeen	900	-	nine hundred
18	-	-	eighteen			
19	-	-	nineteen	1000	-	one thousand
20	-	-	twenty	2000	-	two thousand
21	-	-	twenty-one	3000	-	three thousand
22	-	-	twenty-two	4000	-	four thousand
23	-	-	twenty-three	5000	-	five thousand
24	-	-	twenty-four	6000	-	six thousand
25	-	-	twenty-five	7000	-	seven thousand
26	-	-	twenty-six	8000	-	eight thousand
27	-	-	twenty-seven	9000	-	nine thousand
28	-	-	twenty-eight			
29	-	-	twenty-nine	10000	-	ten thousand

N. B. 0 by itself is called naught, because it stands for nothing; but when put on the right hand of figures, it gives more value to them. 1 by itself is one only, but 10 stands for ten, 20 for twenty; and so on: 100 stands for one hundred; 1000 for one thousand; 10000 for ten thousand, &c.

Examples in Figures.

10. 12. 15. 13. 11. 9. 16. 8. 19. 17. 14.
 20. 23. 21. 24. 22. 27. 26. 25. 28. 29.
 30. 32. 33. 35. 31. 36. 38. 37. 34. 39.
 40. 44. 43. 41. 42. 45. 47. 46. 49. 48.
 50. 55. 53. 52. 57. 58. 56. 59. 51. 54.
 60. 69. 66. 68. 64. 61. 63. 67. 62. 65.

70. 72. 77. 79. 74. 73. 78. 71. 75. 76.
 80. 88. 84. 86. 89. 87. 83. 81. 85. 82.
 90. 96. 93. 94. 98. 97. 95. 99. 91. 9.
 100. 101. 102. 103. 104. 105. 106. 107.
 108. 109. 110. 111. 112. 113. 114. 115.

116. 117. 118. 119. 120. 121. 122. 123.
 124. 125. 126. 127. 128. 129. 130.
 301. 303. 405. 506. 606. 708. 807. 904.
 110. 412. 516. 718. 920. 431. 648. 736.
 1000. 1200. 1410. 2620. 1789. 1798.

NUMERAL LETTERS.

| | | | | | | |
|---------|------------|---|--------------|--|------------|---------------|
| I. | stands for | - | one | XL. | stands for | forty |
| II. | - | - | two | L. | - | fifty |
| III. | - | - | three | LX. | - | sixty |
| IV. | - | - | four | LXX. | - | seventy |
| V. | - | - | five | LXXX. | - | eighty |
| VI. | - | - | six | XC. | - | ninety |
| VII. | - | - | seven | C. | - | one hundred |
| VIII. | - | - | eight | CC. | - | two hundred |
| IX. | - | - | nine | CCC. | - | three hundred |
| X. | - | - | ten | CCCC. | - | four hundred |
| XI. | - | - | eleven | D. | - | five hundred |
| XII. | - | - | twelve | DC. | - | six hundred |
| XIII. | - | - | thirteen | DCC. | - | seven hundred |
| XIV. | - | - | fourteen | DCCC. | - | eight hundred |
| XV. | - | - | fifteen | DCCCC. | - | nine hundred |
| XVI. | - | - | sixteen | M. | - | one thousand |
| XVII. | - | - | seventeen | <p>Note. I. stands for one
 V. for five
 X. for ten
 L. for fifty
 C. for one hundred
 D. for five hundred
 M. for one thousand</p> <p>Every letter on the right hand adds so much to the number: every letter on the left hand takes so much from it.</p> | | |
| XVIII. | - | - | eighteen | | | |
| XIX. | - | - | nineteen | | | |
| XX. | - | - | twenty | | | |
| XXI. | - | - | twenty-one | | | |
| XXII. | - | - | twenty-two | | | |
| XXIII. | - | - | twenty-three | | | |
| XXIV. | - | - | twenty-four | | | |
| XXV. | - | - | twenty-five | | | |
| XXVI. | - | - | twenty-six | | | |
| XXVII. | - | - | twenty-seven | | | |
| XXVIII. | - | - | twenty-eight | | | |
| XXIX. | - | - | twenty-nine | | | |
| XXX. | - | - | thirty | | | |

Examples of Numbers in Letters.

III. VI. IX. IV. XI. XX. XXVIII. XXXVI.
 XL. LII. XLIV. LXI. XLIII. XXIV. LXX.
 LV. LXXX. XXXIX. XIII. XVI. XXI.
 XC. XCVI. XCIX. III. VII. XXV.

C. CI. CII. CIII. CIV. CV. CVI. CVII.
 CVIII. CIX. CC. CCCI. CCCC. DIII.
 DCIV. DCCV. DCCCVI. DCCCCVII. M.

MDCCC. MCCCCV. MDVII. MDCVIII.
 MDCCIX. MDCCCX. MDCCCCXI. MDXX.
 MDCCXXX. MDCELX. MDCLX. MDLXX.
 MDLXIV. MCCCCXCIV. MCCLXIX. MDCLXXX.

OF THE BIBLE.

THE BIBLE is the best book in the world.

The word BIBLE signifies THE BOOK.

The BIBLE was written by the *inspiration* of GOD; that is, GOD put into the minds of the *writers* what to write.

The BIBLE contains all that GOD has been pleased to *reveal* or *make known* to mankind concerning *Himself* and his *most Holy Will*.

The BIBLE also teaches us what we must *do* in order to gain *everlasting life* and *happiness*.

The BIBLE consists of the OLD TESTAMENT and the NEW TESTAMENT. The APOCRYPHA, which is frequently bound up with it, is not properly a part of the BIBLE; but it is very valuable on account of the excellent *moral instructions* it contains. Each of these is divided into *books*; the *books* are divided into *chapters*, and the *chapters* into *verses*.

The Names and Orders of the Books in the OLD TESTAMENT.

There are in the Old Testament 39 Books.

| | Chapters. | | Chapters. |
|--------------|-----------|---------------------|-----------|
| Genesis | 50 | Ecclesiastes | 12 |
| Exodus | 40 | The Song of Solomon | 8 |
| Leviticus | 27 | Isaiah | 66 |
| Numbers | 36 | Jeremiah | 52 |
| Deuteronomy | 34 | Lamentations | 5 |
| Joshua | 24 | Ezekiel | 48 |
| Judges | 21 | Daniel | 12 |
| Ruth | 4 | Hosea | 14 |
| 1 Samuel | 31 | Joel | 3 |
| 2 Samuel | 24 | Amos | 9 |
| 1 Kings | 22 | Obadiah | 1 |
| 2 Kings | 25 | Jonah | 4 |
| 1 Chronicles | 29 | Micah | 7 |
| 2 Chronicles | 36 | Nahum | 3 |
| Ezra | 10 | Habbabuk | 3 |
| Nehemiah | 13 | Zephaniah | 3 |
| Esther | 10 | Haggai | 2 |
| Job | 42 | Zechariah | 14 |
| Psalms | 150 | Malachi | 4 |
| Proverbs | 31 | | |

The Names and Orders of the Books of the
NEW TESTAMENT.

There are in the New Testament 26 Books.

| | Chapters. | | Chapters. |
|--------------------|-----------|-------------------|-----------|
| Matthew - - - | 28 | 2 Thessalonians - | 3 |
| Mark - - - | 16 | 1 Timothy - - | 6 |
| Luke - - - | 24 | 2 Timothy - - | 4 |
| John - - - | 21 | Titus - - - | 3 |
| The Acts - - - | 28 | Philemon - - | 1 |
| Epistle to the Ro- | | Hebrews - - | 13 |
| mans - - - | 16 | James - - - | 5 |
| 1 Corinthians - | 16 | 1 Peter - - - | 5 |
| 2 Corinthians - | 13 | 2 Peter - - - | 3 |
| Galatians - - - | 6 | 1 John - - - | 5 |
| Ephesians - - - | 6 | 2 John - - - | 1 |
| Philippians - - | 4 | 3 John - - - | 1 |
| Colossians - - - | 4 | Jude - - - | 1 |
| 1 Thessalonians - | 5 | Revelation - - | 22 |

The Names and Orders of the Books called
APOCRYPHA.

There are in the Apocrypha 13 Books.

| | Chapters. | | Chapters. |
|--------------------|-----------|--------------------|-----------|
| 1 Esdras - - - | 9 | The Song of the | |
| 2 Esdras - - - | 16 | Three Children | 1 |
| Tobit - - - | 14 | Susannah - - | 1 |
| Judith - - - | 16 | Bel and the Dragon | 1 |
| The rest of Esther | 6 | First Book of Mac- | |
| Book of Wisdom | 19 | cabees - - - | 16 |
| Ecclesiasticus - | 51 | Second Book of | |
| Baruch - - - | 6 | Maccabees - - | 15 |

W O R D S

*Frequently used in the Scriptures, and other
religious Books.*

ASCEND, to go upwards.

ASCENSION, our Saviour's visible going up
into heaven.

ADOPTION, to choose any one for a child
who is not naturally so.

ALMIGHTY, able to do all things.

ALL-POWERFUL, the same as Almighty.

ALL-WISE, knowing all things, and judging
right at all times.

APOSTLES, twelve disciples chosen by Christ
to be his constant companions, and to
preach the gospel.

ANGELS, heavenly messengers.

ANGELIC, of the nature of angels.

ANointed, set apart for a holy purpose.

ATHEIST, one who says there is no God.

ATTRIBUTES, qualities belonging to any
one.

ABOMINABLE, hateful, detestable.

A'N ABOMINATION, that which is hateful to God.

APOSTASY, departure from religion.

ARMOUR, defensive arms.

ADVERSARY, an enemy.

BIBLE, the book, the scriptures.

BAPTISM, sprinkling with water for the remission of sins.

BLASPHEMY, speaking reproachful words against God.

BLASPHEMER, one who speaks against God.

BLESS, to make happy.

BLESSED, made happy.

BLISS, the highest degree of happiness.

CREATOR, the Maker of all things.

CHRIST, the anointed one, the Saviour.

TO CREATE, to make things from nothing.

The CREATION, the first making of the creatures from nothing.

CREATURES, things made by the Creator.

COVENANT, an agreement between two or more parties.

The COVENANT OF WORKS, God's first covenant with mankind.

THE COVENANT OF GRACE, God's covenant with men through Jesus Christ.

CARNAL, fleshly, not spiritual.

CONSCIENCE, something in the mind that tells us when we do right or wrong.

CONTRITION, sorrow for sin.

CONTRITE, sorrowful for sin.

CHASTITY, pureness of mind and decency of behaviour.

CHARITY, universal good will to all mankind.

CORINTHIANS, people who lived at a city called Corinth.

COLOSSIANS, people who lived at a city called Colosse.

CHERUBIM, angels.

TO COVET, to have a strong desire.

TO CORRUPT, to taint the mind with wickedness.

COVETOUSNESS, eagerness of gain.

CORRUPTION, a state of rottenness and decay of body, and of wickedness of mind.

CORRUPTIBLE, subject to corruption.

LYMBAL, a musical instrument.

CONGREGATION, an assembly met together to worship God in public.

CRUCIFY, to nail a person to a cross of wood.

CRUCIFIXION, the punishment of nailing to a cross.

CENTURION, a captain over an hundred men.

DEATH, the separation of the soul and body.

DEACONS, persons appointed by the Apostles to relieve the poor.

DEVILS, the angels who were cast out of heaven for apostasy.

DEVILISH, like the devils.

DISCIPLE, a scholar or learner.

TO DESCEND, to go downwards.

DROPSY, a disease which fills the body with water.

The EARTH, the world we live in.

An EPISTLE, a letter.

ETERNITY, duration without end.

ETERNAL, without beginning, and without end.

EVERLASTING, enduring without end.

EXCELLENT, having good qualities in the utmost perfection.

EXIST, to be, to have a being.

ELECT, chosen of God.

ELECTION, the being chosen of God.

EVANGELIST, a writer of the history of our Saviour.

EPHESIANS, a people who lived at a city called Ephesus.

FAITH, belief of the truths of religion.

FASTING, abstaining from food to mortify the body.

FESTIVAL, a day of religious joy.

FELICITY, happiness.

FIDELITY, faithfulness.

FUTURITY, time to come.

FIRMAMENT, the sky.

FORTITUDE, courage.

GALATIANS, people who lived at a city called Galatia.

GALILEANS, people who lived in a province called Galilee.

GLORY, praise and adoration paid to God; also the brightness and majesty of God.

GLORIOUS, shining forth in splendour, brightness, and beauty.

GENTILES, all who were not Jews when the latter were the chosen people of God.

GOVERNOR, one who rules.

GOOD, having nothing bad in it; and being exactly what it ought to be.

GRACE, favour and kindness undeserved.

GRACIOUS, favourable, kind, and merciful.

GHOST, a spirit.

HOLY GHOST, the Spirit of God.

GHOSTLY, spiritual.

GODLY, pious towards God.

GOSPEL, good news, or tidings of salvation.

HOPE, desire and expectation of the fulfilment of God's promises.

HERODIANS, a sect of the Jews.

The HEAVENS, the sky, with the sun, moon and stars.

HEAVEN, the habitation of God and angels.

HELL, the place of the devil and wicked souls.

HUMBLE, modest, not proud.

HUMILITY, freedom from pride.

HUMILIATION, giving up greatness and power for a lower condition.

HOLY, pure, free from every blemish and fault; good, religious.

HOSANNA, an exclamation of praise to God.

HALLELUJAH, a song of thanksgiving.

HEATHENS, gentiles.

JEHOVAH, one of the names of God.

JESUS, a Saviour.

ISRAELITES, the descendants of the patriarch Jacob.

IDOLS, images of wood and stone, and living creatures, worshipped as gods.

IDOLATRY, the worship of false gods.

INCORRUPTION, not subject to corruption.

INFINITE, boundless, not confined to time or place.

IMMORTAL, not subject to die.

IMMORTALITY, exemption from death.

INCOMPREHENSIBLE, not to be fully understood.

INVISIBLE, not to be seen with the eye.

INSPIRED, taught and assisted by the Spirit of God.

INHERITANCE, a possession to be enjoyed hereafter.

INTEMPERANCE, excess in eating or drinking.

INHABIT, to live in a place.

JUST, giving to every one their due,

The **JUST**, those who are free from the defilement of sin.

JUSTIFICATION, deliverance by pardon from past sins.

JUSTIFIED, delivered from past sins, and regarded of God as a just person for Christ's sake.

JUDGMENT, the right or power of passing judgment.

JUDGE, one invested with authority to decide causes.

JEWS, a name by which the Israelites are now distinguished.

KING, a supreme governor.

KINGDOM, the dominion of a king.

The LORD, the Supreme Being, who rules and governs all things.

LAMENTATIONS, expressions of sorrow.

LEVITE, a descendant from Levi, not of Aaron's family.

LEGION, a body of five thousand soldiers.

LEPROSY, a loathsome disease, which covers the body with scales and scurf.

A LEPER, one infected with the leprosy.

LOVE, charity, good-will, kindness.

MESSIAH, the anointed one, the **CHRIST**.

MAJESTY OF GOD, his sovereignty over all creatures.

MERCIFUL, unwilling to punish, willing to save.

MARTYR, one who suffers death for the sake of religion.

MARTYRDOM, the death of a martyr.

MAMMON, riches.

MARVELLOUS, wonderful, strange, and astonishing.

MORTAL, subject to death.

MIRACLE, something above human power.

MYSTERY, something above human knowledge.

MYSTERIOUS, relating to a mystery.

MIRACULOUS, done by miracle.

MULTITUDE, a great number of people.

MAIMED, having lost a limb.

The MIND, the soul of man.

OBLATION, an offering, a sacrifice.

OMNISCIENCE, God's knowledge of all things.

OMNIPRESENCE, God's presence in all places.

PATRIARCHS, heads of tribes or families.

PARABLE, a similitude, an instructive story.

PARADISE, a place of felicity, the garden of Eden, Heaven.

PARDON, forgiveness of a crime.

PRAISE, to glorify God in worship.

PSALM, a holy song.

PSALMIST, a writer of holy songs.

PSALTER, a psalm book.

PALTERY, a kind of harp beaten with sticks.

PATIENCE, the virtue of suffering without murmuring.

PRESERVER, one who takes care of things.

PENITENT, sorrowful for sin.

PHARISEE, a sect of the Jews who pretended to more religion than the rest.

PRESUMPTUOUS, irreverent with respect to holy things.

PRIESTS, Levites, of the family of Aaron.

PROPHECY, a declaration of something to come.

PROPHETS, holy men inspired of God.

PROVIDENCE, the care of God over his creatures.

PUBLICANS, tax-gatherers employed by the Romans.

PHILIPPIANS, people who lived at a city called Philippi.

PROVERB, a short sentence frequently repeated by the people.

PALSY, a disease which takes away the use of the limbs.

PARALYTIC, one afflicted with the palsy.

POSSESSED, one inwardly tormented by a devil.

RELIGION, the knowledge of God, and obedience to his laws.

REPENTANCE, sorrow for sin, and amendment of life.

RESURRECTION, revival from the dead.

RESTITUTION, restoring what is lost or taken away.

REGENERATION, a new birth unto righteousness.

REMISSION, the putting away of sin.

RABBI, a doctor among the Jews.

RACA, worthless fellow.

TO REVEAL, to disclose a thing that was before secret.

REVELATION, a communication of mysterious truths by a teacher from heaven.

TO REDEEM, to relieve any one from punishment by paying a price for them.

RANSOM, a price paid to redeem any one.

REDEMPTION, the purchase of God's favour by the death of Christ.

THE REDEEMER, Christ, the Saviour of the World.

REWARD, a recompence for good.

TO REMIT, to forgive a punishment.

REMNANT, those that are left.

ROMANS, inhabitants of the city of Rome.

SCRIPTURE, the written word of God.

SIN, an act against the law of God.

SADDUCEES, a sect among the Jews who denied the resurrection from the dead.

SCRIBES, writers and expounders of the Jewish law.

SEPULCHRE, a tomb or grave.

SUPREME, high above all.

SUPERSCRPTION, a writing on the top or outside.

SAMARITANS, people who lived in Samaria.

SPIRIT, a substance without bodily parts.

SOUL, the spirit of a man.

SERAPHIM, angels.

SALVATION, preservation from eternal death.

To be SAVED, to be preserved from eternal death.

SANCTIFICATION, being freed from the defilement of sin, and made holy.

SANCTIFIER, he who makes holy, the Holy Ghost.

SANCTIFIED, one who is made holy.

SABBATH, rest.

SABBATH-DAY, a day of holy rest, the seventh day of the week, Sunday.

SACRIFICE, any thing offered to heaven.

SORCERER, one who practises as a conjuror.

TRANSFIGURATION, change of form.

Old TESTAMENT, the revelation of God's will to the Jews.

New TESTAMENT, the revelation of God's will by the Evangelists and Apostles.

To TEMPT, to endeavour to persuade any one to do ill.

The TEMPTER, the devil.

TEMPTATION, the state of being tempted.

TRUTH, the contrary to falsehood, reality.

TEMPERANCE, the virtue of being moderate in all things.

TRIBES OF ISRAEL, the descendants of Ja-

cob divided into twelve parts, named after his twelve sons.

A TRIBE, the people descended from any one of the sons of Jacob.

THESSALONIANS, the people of Thessalonica.

TRESPASSES, sins, offences.

VIRTUE, goodness of any kind in the mind producing good actions.

VIRTUOUS, cherishing good dispositions, and doing good works.

VICE, a course of action contrary to virtue.

VERILY, in truth, most truly.

VERITY, truth, a true assertion.

VANITY, emptiness, that which deceives expectation.

UPRIGHT, honest, not going from the right way.

UNRIGHTEOUS, wicked, sinful, bad.

WICKEDNESS, corruption of mind and manners.

WICKED, given to vice, hating goodness.

ZEAL, a warm regard for religion, and the honour of God.

POINTS AND STOPS.

(,) A Comma.

(;) A Semicolon.

(:) A Colon.

(.) A Period.

(?) An Interrogation.

(!) An Exclamation.

When you come to a *Comma* make a small pause while you can count *one*.

At a *Semicolon* pause while you can count *two*.

At a *Colon* pause while you can count *three*.

At a *Period* pause while you can count *four*. A *Period* is called a *Full Stop*, because it ends a sentence.

An *Interrogation* denotes a *question*.

An *Exclamation* denotes a sudden cry or *wondering*.

By not minding the stops children often make nonsense of what they read and repeat by heart.

THE CATECHISM,

Take particular care, when you repeat the Catechism, to make the proper stops where you see the strokes after them, and do not stop to draw your breath between the stops, or you will spoil the sense of the Catechism, so as neither to understand it yourself, or be understood by others.

Q. WHAT is your name?

A. ———

Q. Who gave you this name?

A. My godfathers and godmothers in my baptism,—wherein I was made a member of Christ,—the child of God,—and an inheritor of the kingdom of heaven.

Q. What did your godfathers and godmothers then for you?

A. They did promise and vow three things in my name:—First,—That I should renounce

the devil and all his works,—the pomps and vanity of this wicked world,—and all the sinful lusts of the flesh.—Secondly,—That I should believe all the articles of the Christian faith,—And thirdly,—That I should keep God's holy will and commandments,—and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe,—and to do,—as they have promised for thee?

A. Yes, verily,—and by God's help, so I will.—And I heartily thank our heavenly Father,—that he hath called me to this state of salvation,—through Jesus Christ our Saviour:—and I pray unto God to give me his grace,—that I may continue in the same unto my life's end.

Rehearse the articles of thy belief.

I believe in God the Father Almighty,—maker of heaven and earth :

And in Jesus Christ, his only Son our Lord,—who was conceived by the Holy Ghost,—born of the Virgin Mary,—suffered

under Pontius Pilate,—was crucified,—dead,—and buried,—he descended into hell,—the third day he rose again from the dead,—he ascended into heaven,—and sitteth on the right hand of God the Father Almighty,—from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost,—the holy catholic church,—the communion of saints,—the forgiveness of sins,—the resurrection of the body—and the life everlasting.—Amen.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First,—I learn to believe in God the Father,—who hath made me,—and all the world.

Secondly,—In God the Son,—who hath redeemed me,—and all mankind.

Thirdly,—In God the Holy Ghost,—who sanctifieth me,—and all the elect people of God.

Q. You said that your godfathers and godmothers did promise for you that you should

keep God's commandments. Tell me how many there be.

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth chapter of Exodus,—saying,—I am the Lord thy God,—who brought thee out of the land of Egypt,—out of the house of bondage.

I.

Thou shalt have none other gods but me.

II.

Thou shalt not make to thyself any graven image,—nor the likeness of any thing that is in heaven above,—or in the earth beneath,—or in the water under the earth.—Thou shalt not bow down to them,—nor worship them;—for I the Lord thy God am a jealous God,—and visit the sins of the fathers upon the children,—unto the third and fourth generation of them that hate me,—and shew mercy unto thousands in them that love me,—and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain:—for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember that thou keep holy the sabbath day.—Six days shalt thou labour,—and do all that thou hast to do ;—but the seventh day is the sabbath of the Lord thy God :—In it thou shalt do no manner of work,—thou,—and thy son,—and thy daughter,—thy manservant,—and thy maid-servant,—thy cattle,—and the stranger that is within thy gates. For in six days the Lord made heaven and earth,—the sea,—and all that in them is,—and rested the seventh day:—wherefore the Lord blessed the seventh day,—and hallowed it.

V.

Honour thy father and thy mother,—that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house,—thou shalt not covet thy neighbour's wife,—nor his servant,—nor his maid,—nor his ox,—nor his ass,—nor any thing that is his.

Q. What dost thou chiefly learn by these commandments?

A. I learn two things:—my duty towards God,—and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is to believe in

him,—to fear him,—and to love him with all my heart,—with all my mind,—with all my soul,—and with all my strength;—to worship him,—to give him thanks,—to put my whole trust in him,—to call upon him,—to honour his holy name and his word;—and to serve him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as myself;—and to do to all men as I would they should do unto me.—To love, honour, and succour, my father and mother.—To honour and obey the king, and all that are put in authority under him.—To submit myself to all my governors,—teachers,—spiritual pastors,—and masters.—To order myself lowly and reverently to all my betters.—To hurt no body by word or deed.—To be true and just in all my dealings.—To bear no malice nor hatred in my heart.—To keep my hands from picking and stealing,—my tongue from evil speaking,—lying,—and flattering.—To keep my body in temper-

ance,—soberness,—and chastity.—Not to covet or desire other men's goods;—but to learn and labour truly to get mine own living,—and to do my duty in that state of life unto which it shall please God to call me.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his especial grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father, which art in heaven,—hallowed be thy name.—Thy kingdom come.—Thy will be done in earth,—as it is in heaven.—Give us this day our daily bread.—And forgive our trespasses,—as we forgive them that trespass against us.—And lead us not into temptation;—but deliver us from evil.—Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God, our heavenly

Father,—who is the giver of all goodness,—to send his grace unto me,—and to all people;—that we may worship him,—serve him,—and obey him,—as we ought to do.—And I pray unto God,—that he will send us all things that be needful both for our souls and bodies;—and that he will be merciful unto us,—and forgive us our sins;—and that it will please him to save and defend us in all dangers ghostly and bodily;—and that he will keep us from all sin and wickedness,—and from our ghostly enemy,—and from everlasting death.—And this I trust he will do of his mercy and goodness,—through our Lord Jesus Christ.—And therefore I say, Amen.—So be it.

Q. How many Sacraments hath Christ ordained in his church?

A. Two only,—as generally necessary to salvation,—that is to say,—Baptism,—and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace,—given unto us,—ordained by Christ himself,—as a means whereby we receive the same,—and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two:—the outward visible sign,—and the inward spiritual grace.

Q. What is the outward visible sign or form in baptism?

A. Water: wherein the person is baptized,—in the name of the Father,—and of the Son,—and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. A death unto sin,—and a new birth unto righteousness:—for being by nature born in sin,—and the children of wrath,—we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance,—whereby they forsake sin;—and Faith,—whereby they steadfastly believe the promises of God,—made to them in that sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties;—which promise,—when they come to age,—themselves are bound to perform.

Q. Why was the sacrament of the Lord's supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ,—and, of the benefits which we receive thereby.

Q. What is the outward part,—or sign of the Lord's Supper?

A. Bread and wine,—which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The body and blood of Christ,—which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ,—as our bodies are by the bread and wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves,—whether they repent them truly of their former sins,—steadfastly purposing to lead a new life;—have a lively faith in God's mercy through Christ with a thankful remembrance of his death,—and be in charity with all men.

A MORNING PRAYER.

O Lord, to whom I owe my life and every comfort of it, I most humbly pray, that I may live always mindful of my dependance upon thee, and the mercies I have received from thee. May I consider, that no action, word, or thought of mine is unknown to thee, and therefore be ever careful to think, to speak, and do what is right. As I hope to be eternally happy, O let me seriously attend to what is necessary for me to do, in order to my being so. Grant, that I may keep it ever uppermost in my thoughts, that thy favour is only to be obtained by the holiness of my life, and by doing in it all the good in my power. I beg particularly, that I may have the greatest hatred of falsehood and deceit; that I may be strictly temperate and chaste, careful to govern my passions, and to correct in myself every vicious inclination; that I may be dutiful to my parents, exactly just in all my dealings, and may do to others according to what I desire they should do to me. Keep me safe throughout this

day. Bless my parents, friends, and relations; and so provide for them and me here, that we may not be tempted to any action contrary to our duty, and that will hinder our obtaining the everlasting happiness which thou hast promised to those who sincerely obey thee. Accept me, O God, for the sake of Jesus Christ, who has taught me when I pray to say, Our Father, &c.

AN EVENING PRAYER.

O Lord, who hast preserved me this day, I bless thee for thus continuing thy care of and goodness to me. Grant, that I may shew my thankfulness, by my sincere endeavour to perform whatever I believe to be thy will. I most humbly beg forgiveness of every sin that I have committed; and it is, likewise, my most earnest prayer, that I may never so dangerously deceive myself, as to think thou wilt forgive my sins, if I do not forsake them. Let it be my firmest belief, that nothing can recommend me to thee, if I do not lead an holy and useful life; and that,

when I allow myself in any kind of guilt, even my prayer must be an abomination to thee. Give me grace so to live, as always in thy presence; and, since all my actions and thoughts are known to thee, let me neither do nor think any thing that can displease thee. Enable me to improve in virtue; to correct in myself every wrong inclination. May nothing disturb my rest this night; vouchsafe me such refreshing sleep, as may fit me for the duties of the following day. Thou alone knowest how near my death may be; and as every day brings me nearer to it, grant that I may become every day sifter for it. Prosper all who have done me good, pardon all who have designed me evil, and unite us in the endeavour to secure an everlasting happiness. Hear me, O Lord, for Jesus Christ's sake, in whose words I further pray, Our Father, &c.

A Prayer for Grace to do your Duty to God;

O LORD, I beseech thee, give me grace to believe in thee, to fear thee, and to love thee, with all my heart, with all my soul, and with all my strength; to worship thee, to give thanks to thee for thy great goodness, to put my whole trust in thee, and to call upon thee. Incline my heart to honour thy holy name and thy word, and to serve thee truly, not only at times set apart for thy more solemn worship, but all the days of my life, through Jesus Christ our Lord.

A Prayer for Grace to do your Duty to your Neighbour.

O LORD GOD, I most humbly beseech thee, incline my heart to perform my duty to my neighbour, according to thy holy will; and to do unto all men as I would they should do unto me, as my blessed Saviour has commanded.

May I never forget what I owe to my parents for their care of me, but be dutiful and obedient to them, and try to succour and help them to the utmost of my power as long as they live; and let me always keep in mind the love which brothers and sisters, and all relations, should shew toward each other.

May I ever pay a due regard to the laws of the land, and honour and obey the king and all who are in authority under him.

May I strive to improve by the instructions and admonitions of my spiritual teachers, and behave with humility and respect to all those whom thy providence has placed above me in this world.

Give me, O Lord, a contented mind, that I may never covet and desire any thing that belongs to other people; and be graciously pleased, O Heavenly Father, to give me understanding to learn my duty, and strength and cheerfulness to labour and do it in that state of life which thy wisdom has seen fit to allot me.

Preserve me, I beseech thee, from all temptations to dishonesty, that I may be true and just in all my dealings; keeping my hands from picking and stealing, and my tongue from swearing, lying, calling bad names, and all kinds of evil speaking.

May I ever remember that a God of purity abhors all uncleanness and excess; and that, in order to please thee, I must keep my body in temperance, soberness, and chastity.

O Lord, I know that without thy help I cannot serve thee as I ought to do; vouchsafe, I beseech thee, to guide me by thy Holy Spirit, and keep me in the way of righteousness to my life's end, that I may obtain eternal bliss, through Jesus Christ our Lord.

A Prayer to be used on Sunday Morning.

ALMIGHTY GOD, who hast appointed one day in seven to be kept holy, and employed in thy service, and instruction in religion, grant me diligence in improving the means which thou hast vouchsafed me of learning on this holy day, what may make me the better and happier in this world; and by the constant practice of the duties which I learn, obtain for me everlasting happiness in another world, through the merits of my Saviour Jesus Christ.

May all my thoughts, words, and actions, from the beginning to the end of my life, be such as will please thee. May I ever be thankful for having been led by thy good Providence to the knowledge of thee, and of the importance of this thy day, by raising me up benefactors to assist in giving me a pious and virtuous education. Teach me, O Lord, I pray thee, to be duly sensible of the great benefit of such an education, and careful to improve it, at all times, in a sober, honest, and industrious life, to thy honour, and the salvation of my own immortal soul. Grant these my petitions, O Lord, I beseech thee, for Jesus Christ's sake. Amen.

A Prayer for Contentment in a State of Poverty.

MOST High God, who art the wise ruler and disposer of all thy creatures, I desire humbly to submit to thy Providence, who hast seen fit to place me

and my father's house in a low estate in this world. Help me to remember that Jesus Christ, thy well beloved Son, was willing to be born and brought up in a poor and mean condition, and let me not be impatient of the state which our Saviour himself endured for our sakes.

Save me, I pray thee, from the temptations that attend poverty; let me not envy the rich, nor be uneasy because I see other children better fed and better cloathed than I am. I would bless thee from my heart that thou providest any food and raiment for me, to keep me from hunger and cold. Suffer me not to covet what belongs to others, and much less to put forth my hands to steal and pilfer what belongs to my neighbour; to take his money or his goods, or his good name.

Make me content under my circumstances, and diligent in my daily learning and employment, nor ever let me want what is necessary to support life. The less I have on earth, make me the more careful to seek after a treasure in heaven; and bring me safely in thy good time to the possession of it, for Jesus Christ's sake, who died to purchase everlasting life and happiness for all who seek thy favour, and believe and trust in him as a Saviour.

A Prayer to be used in Sickness.

Look down upon me in mercy, O most gracious God, and pity me under the sickness which thou hast seen fit to send upon me. Consider my affliction.

tions and my pains, and forgive all my sins. Even the iniquities and follies of my childhood deserve all the smart and sorrow that I feel; and shouldst thou punish me according to the greatness and number of my sins, my misery would be far greater than it is: but there is mercy with thee, and pardoning grace, through the merits of Jesus Christ, thy Son, our Lord; and this is all my hope. Support my feeble spirits to bear what thou layest upon me, and comfort my heart with thy word. Remove this distemper, and heal me, O Lord, that I may do thee further service in this life. Or, if it is thy good pleasure to take me out of this world, pardon my sins for Jesus Christ's sake, make me willing to die, and receive me to thy mercy through the merits of my blessed Redeemer. Whether I live or die, let me be thine for ever. Amen.

A Thanksgiving after Recovery.

How shall I render thee sufficient thanks and praises, O Lord my God, for thy new mercies? Thou hast eased my pain, thou hast healed my disease, thou hast restored me to some measure of strength. Since life is given me anew, let me not return to my old sins, lest I provoke thee to punish me more severely. Since thou hast not cut me off by death, but hast given longer time for repentance, let me not trifle that time away in childish follies, but live to the honour of thee, O God, who hast spared me for the sake of my blessed Redeemer. Amen.

A Prayer to be used at first entering Church.

O LORD, let me behave myself here in thy glorious presence with reverence and godly fear. And let the words of my mouth, and the meditations of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer.

A Prayer to be used when the Service is ended.

ACCEPT, O LORD, of this unworthy performance of my duty towards thee; and grant that I and all the people here may be not only hearers, but doers of thy word, for Jesus Christ's sake. Amen.

Grace before Meat.

LORD, bless these thy good creatures to our use, and us to thy service, through Jesus Christ our Lord. Amen.

Grace after Meat.

FOR these and all his mercies, God's holy name be praised, through Jesus Christ our Lord. Amen.

SELECT HYMNS.

HYMN I.

*When morning comes the birds arise,
And tune their voices tow'rd's the skies;
With warbling notes and hallow'd lays,
They show their great Creator's praise.*

*Shall I then from my chamber go,
Or any work presume to do,
Before I've sought the God of Heav'n,
And my just morning tribute giv'n?*

*Lest every bird's harmonious song
Reproach me as I walk along,
Thoughtless of Him, whose guardian power
Upholds and saves me ev'ry hour.*

*Come then, my soul, awake and pray,
And praise thy Maker day by day;
Bless him for raiment, health, and food,
And for each peaceful night's abode.*

HYMN II.

O 'tis a lovely thing to see
 A man of prudent heart,
 Whose thoughts, and lips, and life agree
 To act a useful part.

When envy, strife, and wars begin
 In little angry souls;
 Mark how the sons of peace come in
 And quench the kindling coals.

Their minds are humble, mild, and meek,
 Nor let their fury rise;
 Nor passion moves their lips to speak,
 Nor pride exalts their eyes.

Their lives are prudence mix'd with love;
 Good works employ their day;
 They join the serpent with the dove,
 But cast the sting away.

Such was the SAVIOUR of mankind,
 Such pleasures he pursu'd;
 His manners gentle and refin'd,
 His soul divinely good.

H Y-M N III.

O God, my SAVIOUR and my KING,
 Of all I have or hope the spring!
 Send down thy SPIRIT from above,
 And warm my heart with holy love.

With pity let my breast o'erflow
 When I behold a wretch in woe;
 And bear a sympathizing part
 With all who are of heavy heart.

And when another's prosperous state
 Shall joy within himself create,
 Let me too in the triumph join,
 And count his peace and pleasure mine.

Yea, should my neighbour spiteful prove,
 Still let me vanquish spite with love;
 Slow to resent, though he would grieve,
 But always ready to forgive.

Let love in all my conduct shine;
 An image fair, though faint, of thine;
 Let me thine humble follower prove,
 Saviour of men, great God of love!

HYMNS,

Composed for SUNDAY SCHOOLS.

HYMN I.

FATHER of Mercies! God of Grace!

Each perfect gift is thine;

Through various channels flow the streams,

The source is still divine.

Thy kindness call'd us into life,

And all the good we know,

Each present comfort, future hope,

Thy liberal hands bestow.

The friends whose charity provides

This refuge, where to flee

From want, from ignorance, and vice,

Were raised up by thee.

To thee we owe the full supply

Which by their hands is given,

To make us useful here below;

And train our souls for heaven.

May health and peace attend them here,

And every joy above;

While we improve with grateful hearts

The labour of their love.

HYMN II.

FROM infant tongues the hymn of praise,
 Well pleas'd, O Lord, wilt thou receive;
 Nor scorn the humble strains we raise
 To bless the pow'r by which we live.

All nature at thy voice obey'd,
 When hid in shades of darkest night;
 "Let there be light," th' Almighty said,
 And All creation beam'd with light!

So when obscur'd by want and woe,
 Ere yet we knew thy grace to crave,
 Thou bad'st the springs of comfort flow,
 And pity's arm was stretch'd to save!

Instructed now to seek our God,
 The shades disperse, our sorrows cease;
 O! may we ne'er forsake the road
 That leads us to the realms of peace!

But may a grateful life repay
 Our patrons' tenderness and care;
 Whose bounty shields our early day
 From tempting want and lost despair.

To thee, eternal heav'nly king!
 Be every adoration paid;
 Nor shall our lips e'er cease to sing
 Thy mercies in our cause display'd.

HYMN III.

FATHER of all! whose tender love,
 Whose bounty all thy creatures prove,
 We feel thy goodness, own thy power,
 Thy hand sustains us every hour.

Supported by thy gracious care,
 Thy blessings while we daily share,
 Our infant minds, which else would stray,
 Are early taught to know thy way.

That happy day, which God hath blest,
 We pass in prayer and holy rest;
 Cheerful we sing our Maker's praise,
 And wish to serve him all our days.

By Christ's example we are led
 The sacred paths of truth to tread;
 To shun the sinner's dangerous way,
 To love our duty, and obey.

Cheerful obedience to his word
 Will present peace and hope afford,
 And never-ending joys await
 The righteous in a future state.

CHORUS.

*O may these early pious cares
 Appear in our succeeding years,
 And every future action show
 The happy fruits of what we know!*

HYMN IV.

To be sung responsively by the Children and Congregation

PARENT of good ! to thee we owe
 Whatever we enjoy ;
 Our every blessing here below,
 Our hopes beyond the sky.
 The duties of our little sphere
 Assist us to fulfil,
 And mark'd let ev'ry act appear
 With reverence for thy will.
 Contented with our humble state,
 We'll pass our peaceful days ;
 Seek to be good—instead of great,
 And live our Maker's praise.
 Stretch out, O Lord, thy willing hand,
 To guide our erring youth ;
 And lead us to that blissful land
 Where dwells eternal truth.

CONGREGATION.

Thou God of love, and mercy, hear
 Their artless songs, their fervent pray'r ;
 And with thy choicest favours bless,
 And own as thine this rising race.
 Incline their hearts to learn thy will,
 Their opening minds with knowledge fill :
 Impress thine image on their breast,
 And guide them to eternal rest.



THE END.

